A TREATISE ON BAPTISM.

I. WHEREIN IS BRIEFLY SHEWN WHEN BAPTISM WAS INTRODUCED INTO THE CHURCH.

II. JOHN'S BAPTISM BRIEFLY CONSIDERED.

III. THE BAPTISM OF SUFFERINGS.

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V. CONSIDERED AT LARGE CHRISTIAN BAPTISM, OR THAT APPOINTED BY OUR LORD, AND WHICH WE FIND RECORDED BY THE EVANGELIST, MATTHEW, CHAP. 28. 16. TO THE END.

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Acts 2. 38. 39. Then Peter said unto them Repent, and be Baptized every one of you for the Remission of Sins, and ye shall receive the gift of the Holy Ghost: for the promise is to you, and to your Children and to all that are afar off: even as many as the Lord our God shall call.

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PREFACE.

IN the following Treatiſe as the Inſtitution of our Lord led me, as recorded by the Evangeliſt Matthew, chap. 28, have I gone: For the Treatiſe is an anſwer to no book, but intended as an illuſtration of the Ordinance of Baptiſm, inſtituted by our Lord. It is not deſigned as a book of controverſy, though it treats of controverted points, but to explain the ſeveral parts of the Inſtitution. Part of the Treatiſe may bear hard upon particular perſons, but does them no injuſtice. If I have wronged any, I am ſorry for it; and can ſafely ſay no wrong was intended. I ſaw the Ordinance neglected and deſpiſed by ſome; and abuſed and miſimproved by others: and to rectify theſe things was my principal deſign. How far I have ſucceeded I leave it to a candid Public to judge; but have endeavoured to anſwer the ends I had in view as much as poſſible. The Appendix may be thought too long, which in ſome meaſure muſt be granted: But there was no avoiding it, in my opinion, if we mean to ſet forth things in their full light, as the Scriptures hold them out to us. And though it may be long, yet will anſwer a good purpoſe: will let both parties ſee at once what ſupport they can have in their diſputes about Baptiſm, from the original Greek, as they can now ſee how far the original is for or againſt them. Each party, in the diſpute about the ſubjects and mode of Baptiſm, brought forward a few texts in the original, which, they thought, made for them. This they did formerly, but now the whole, in a manner, is collected to their hands. And thoſe, who do not under-

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ſtand the Greek language, and can only read the Engliſh New-Teſtament—may ſee things in a clearer point of view than formerly, if they read the Appendix with the leaſt attention. It hath given me to ſee more into theſe matters than I did before, which recompences me for my trouble. I am ſorry that my firſt appearance in Public is upon things that are diſputed, but have made them as little controverſial as poſſible. I now ſend out this Treatiſe into the World under the care of Divine Providence. May it be uſeful to many. And I hope that a candid Public will judge tenderly of a firſt Eſſay.

Dorcheſter, 19th July, 1811.

UPON BAPTISM.

Matth. 28. 19, 20. Go ye therefore and teach all Nations, Baptiſing them in the Name of the Father, Son, and Holy Ghoſt, teaching them to obſerve all thoſe things whatſoever I have commanded you: and lo I am with you alway to the end of the world. *Amen.*

IN writing upon the Ordinance of Baptiſm it may be thought neceſſary to enquire when it was introduced into the Church; and whether it was uſed as a facred rite appointed of God before John the Baptiſt was authorized of him to Baptiſe: and who accordingly adminiſtered it. That it was practiſed long before John, is affirmed by divers learned men, ſuch as Selden, Lightfoot, Spencer, Ainſworth, Wilſius, Grotius, Hammod, Wall and others.

I ſhall lay before you what Wall ſays upon the ſubject. He ſaith it is evident that the cuſtom of the Jews before our Saviour's time (and as they themſeves affirm from the beginning of their law) was to baptiſe as well as to circumciſe any profelyte that came over to them from other nations. This fully appears from the books of the Jews themſelves; and alſo from others that underſtood the cuſtom of the Jews, and have written them. They reckoned all mankind, except themſelves, to be in an unclean ſtate: and not being capable of being entered into covenant with the Iſraelites without a Waſhing or Baptiſm, to denote their purification from their uncleanneſs;

and this was a Baptiſing them unto Moſes. And theſe things Dr. Wall advances from the authorities he quotes from Maimonides, which I ſhall take the liberty to tranſcribe.

Maimonides had been ſaying, that the Iſraelites themſelves were entered into covenant by Circumciſion, Baptiſm, and Sacrifice. And then adds, that in all ages, when an Heathen or Gentile was willing to enter into covenant, and to gather himſelf under the wings of God's Majeſty, and to take upon him the yoke of the law, he muſt be Circumciſed, and Baptiſed, and bring a Sacrifice. And if it was a woman then ſhe was to be Baptiſed, and to bring a Sacrifice. So likewiſe, was the Stranger or Proſelyte, through all generations by Circumciſion, Baptiſm, and Sacrifice. And what is the Stranger's Sacrifice? A burnt offering of a beaſt, or two Turtle Doves, or two young Pigeons: both of them for a burnt offering. And at this time, when there is no burnt offering or Sacrifice, they muſt be Circumciſed and Baptiſed. And when the Temple ſhall be built, they are to bring a ſacrifice. A Stranger who is Circumciſed and not Baptiſed, or Baptiſed and not Circumciſed, was not to be looked upon nor reckoned a proſelyte, until he is Circumciſed, and Baptiſed. And he muſt be baptiſed in the preſence of three perſons. And as they circumciſe, and baptize Strangers, ſo do they circumciſe and baptſie Servants, that are received from Heathens into the name of Servitude. Maimonides farther mentions, that they baptiſed not a Proſelyte upon the Sabbath day, nor on a holy day, nor by night. They do it in a confluence of waters. And as ſoon as he grows whole of the wound of circumciſion they bring him to baptiſm; and being placed in the water they again inſtruct him. And ſuch a confluence of waters Jonathan's Chaldee Paraphraſe determines ought not to be leſs than forty of the meaſures called Sala. A ſalam or ſea contained two gallons and four pints, Engliſh meaſure. The Talmud Babylon ſays the ſame thing with reſpect to the Jews

receiving Proſelytes by baptiſm, only Maimonides ſpeaks of three perſons as neceſſary to be preſent at the baptiſing. While the Babylonic Talmud mentions no more than two grave men to be preſent on that occaſion. The words are when a proſelyte is received, he muſt be circumciſed, and when he is cured of the wound made by circumciſion, they baptiſe him in the preſence of two wiſe men, ſaying, Behold he is an Iſraelite in all things. Or if it be a woman, the women lead her into the water, &c. But the Jeruſalem Talmud agrees with Maimonides that a proſelyte hath need of three to be preſent on that occaſion; and that they do not baptiſe a proſelyte by night: and not till the wound made by circumciſion was healed.

And this practice continues to this day, agreeable to the hiſtory of Leo Modena; ſpeaking of the admiſſion of proſelytes among the Jews, they take him, ſays Modena, and circumciſe him, and as ſoon as he is healed of his ſore he is to waſh himſelf all over with water; and this is to be done in the preſence of three Rabbins, &c. And from henceforth he becomes as a natural Jew. The writings which ſpeak of this waſhing or baptiſing ſpeak of it as abſolutely neceſſary to the admiſſion of proſelytes among the Jews, and that none without it could be counted a Proſelyte.

Saith the Babylonian Gemorah, he is no Proſelyte unleſs he is circumciſed, and baptiſed. And if he be not baptiſed he remains a Gentile or Pagan, and the Proſelytes not entered into covenant any other way than by circumciſion, baptiſm, and by ſprinkling of blood. This cuſtom of the Jews continued after Chriſt's time, and after their expulſion from the Holy Land, and continues to this day. If there be any that now turn to them, as appears by Leo Modena's Hiſtory, wherever they ſojourned if they found any of that country who choſe to be of their religion they will not admit them unleſs they would be firſt circumciſed, or be waſhed or baptized by them.

This ſolemn baptiſing of proſelytes differed from the reſt of their divers baptiſms (which the Apoſtle ſpeaks of, *Heb* 9. 10. as cuſtomary among the Jews,) in this: that the others were upon new occaſions of uncleanneſs, &c. many times repeated: but this was never given but to one perſon only once. It was called, as Dr. Lightfoot ſaith, baptiſm for proſelytiſm, diſtinct for baptiſm, for uncleanneſs. Thus far the practice of the Jews in this matter.

Then Dr. Wall goes on to ſhow upon what they founded this practice, or what ſcripture authoriſed them ſo to do. And according to their apprehenſion are as follow: One ordinance ſhall be both for you and for the congregation, and alſo for the ſtranger (or proſelyte) who ſojourns with you, an ordinance for ever in your congregations: as ye are ſo ſhall the ſtranger be, before the Lord. One manner and one law ſhall be for you and for the ſtranger.

The Jews reckon that the Iſraelites themſelves were at their entering into covenant with God at their time of receiving the Law on Mount Sinai. All of them waſhed or baptiſed, for ſo they underſtand the text. *Ex.* 19, 10. And the Lord ſaid unto Moſes; go unto all the people, and ſanctify them to-day and to-morrow, and let them waſh their clothes, and be ready againſt the third day, and the third day the Lord will come down. They take the meaning of that command to be, by which Moſes was ordered to ſanctify the people, they underſtand to be the waſhing of them, and ſo that word to ſanctify does commonly mean in the Jewiſh Law, eſpecially when it is ſpoken of one man ſanctifying other men: as divers writers have ſhewn in many inſtances.

Dr. Wall alſo quotes ſome of the ancient Chriſtian Fathers as mentioning this practice of the Jews reſpecting baptiſm. He brings in Gregory Nazianzen, ſaying that Moſes gave a baptiſm, but was with water only. And before that they were baptiſed in the cloud and in the ſea; but theſe were but a type or figure of ours,

as Paul underſtands it. And alſo Baſil is introduced, ſaying, that there were three ſorts of baptiſms, to wit: that of Moſes, and that of John, and that of Chriſt. The baptiſm of Moſes made a difference of ſins: for all ſins were not forgiven by it. It required ſacrifices to be joined with it. It ſtood ſtrict on outward cleanſing. It enjoined an unclean perſon to continue ſeparate for ſome time; depended on days and hours, &c. The baptiſm of John had none of theſe inconveniences. He farther ſhews, that John's baptiſm came far ſhort of Chriſt's. He alſo mentions St. Cyprian. That the caſe of the Jews, who were to be baptiſed by the apoſtles, was different from that of Gentiles: for the Jews had already, and long time ago, the baptiſm of the law and of Moſes, and were now to be baptiſed into the name of Jeſus Chriſt.

After producing theſe, and other authorities for Jewiſh baptiſm, Wall concludes thus: that there was never any age, at leaſt ſince Abraham, in which the children of the Jews or their proſelytes, that were admitted into the covenant, had not ſome badge or ſign of their admiſſion. The male children of Abraham's race were entered by circumciſion. The whole body of the Jews, men, women and children, were, in Moſes' time, baptiſed. After which the male children of proſelytes, that were entered with their parents, were (as well as their parents) admitted by circumciſion, baptiſm, and a ſacrifice. The male children of the natural Jews, and ſuch male children of proſelytes as were born after the baptiſm of their parents, by circumciſion and a ſacrifice; and a female by a ſacrifice offered for them by the head of the family. Now that after circumciſion and ſacrifice were to be aboliſhed, there was nothing left, but waſhing or baptiſm for a ſign of the covenant and a profeſſion of religion. This our Saviour took (probably as being the eaſieſt and the leaſt operoſe, or what doth not coſt ſo much pains and labour of all the reſt; and as being

common to both ſexes, making no difference between male and female) and enjoined upon all who ſhould enter into the Kingdom of God. And Paul plainly intimates to the Colloſians, chap. 2, 11–12, that it ſerved them inſtead of circumciſion, calling it the circumciſion of Chriſt, or Chriſtian Circumciſion.

Thus far I have copied Dr. Wall, Vicar of Shoreham, in Kent, in his hiſtory of Infant Baptiſm: have given his own opinion, and ſome of the authorities upon which he hath founded his opinion—that the Jews, before our Saviour's time, practiſed baptiſm or waſhing, as before mentioned. And would be ſufficient to ſatisfy people that it certainly was the caſe, was it not that there are other reſpectable authorities who are againſt it, eſpecially the learned, laborious, and pious Dr. John Owen. In his exercitations on the epiſtle to the Hebrews, 19th, exercitation on preparations for giving the law, expreſſes himſelf in the following words: For the further preparation of the people, God appoints, that they ſhould be ſanctified, and waſh their clothes. Ex. 19, 20. And the Lord ſaid unto Moſes, go unto the people, and ſanctify them to-day and to-morrow, and let them waſh their clothes—v. 14. And Moſes went down from the mount unto the people, and ſanctified the people; and they waſhed their clothes. The firſt contained their moral, the latter their ceremonial ſignificative preparation for converſe with God. The former conſiſted in the diſpoſal of their minds unto that Godly fear, and holy reverence, that becomes poor worms of the earth, unto whom the glorious God makes ſuch approaches as he did unto them. The latter denoted that purity and holineſs which was required of them in the inward man. From this latter temporary, occaſional inſtitution, ſuch as they had many times granted unto them whilſt they were in the wilderneſs before the giving of the law, the Rabbins have framed a baptiſm for thoſe that enter into their Synagogues; a fancy too readily embraced by ſome Chriſtian writers, who would have

the holy ordinance of the churches, baptiſm, to be derived from thence. But this waſhing of their clothes, not of their bodies, was temporary, never repeated. Neither is there any thing of any ſuch baptiſm or waſhing required of any proſelytes, either of men or of women, where the laws of their admiſſion are ſtrictly laid down. Nor are there the leaſt footſteps of any ſuch uſage amongſt the Jews, until after the days of John the Baptiſt, in imitation of whom it was firſt taken up by ſome anti-miſhnical Rabbins.

Thus I have given what hath been ſaid upon both ſides; ſome of which is directly oppoſed to each other: the one ſaying that it was the cuſtom of the Jews, time out of mind, of baptiſing their proſelytes: the other again that there was not the leaſt footſteps of any ſuch uſage among the Jews until after the time of John the Baptiſt. However, there is this much to be learned from them, that both agree there was ſuch a practice among the Jews as the baptiſing their proſelytes, but they differ about the time when the practice was introduced. And it is further to be obſerved, that ſuch as did, had no Divine command or authority enjoining them to it, or ſupporting them in the practice, unleſs a miſtaken ſenſe, or miſapprehended meaning of ſome texts of Scripture, which they thought led thereto. It is true there were divers waſhings in uſe among the Jews previous to the Chriſtian Diſpenſation—Heb. 9, 10; which ſtood in meats and drinks, and divers waſhings. With reſpect to Waſhings:—

1ſt. The prieſts were to be waſhed, Aaron and his ſons—Ex. 29, 4. And Aaron and his ſons thou ſhalt bring unto the door of the tabernacle of the congregation, and ſhall waſh them with water—chap. 30, 18–22. Thou ſhalt make a laver of braſs to waſh withal; and thou ſhalt put it between the tabernacle of the congregation and the altar; and thou ſhalt put water therein; for Aaron and his ſons ſhall waſh their hands and feet thereat; when they enter into the tabernacle of the congrega-

tion, they ſhall waſh with water that they die not; and it ſhall be a ſtatute forever to them, even to him and to his ſeed forever. When they come near to the altar to miniſter, to burn offering made by fire unto the Lord: ſo they ſhall waſh their hands and their feet that they die not—chap. 40 12. And thou ſhalt bring Aaron and his ſons unto the door of the tabernacle of the congreation, and waſh them with water—v. 30–33. And he ſet the laver between the tent of the congr-ga-tion and the altar, and put water therein to waſh with-al. And Moſes, and Aaron and his ſons waſhed their hands and feet thereat. When they went into the tent of the congregation, and when they came near unto the altar they waſhed, as the Lord commanded Moſes. Lev. 16. 4. he ſhall put on the holy linen coat, and he ſhall have the linen breeches upon his fleſh, and ſhall be girded with a linen girdle, and with the linen mitre ſhall he be attired: theſe are his holy garments; therefore ſhall he waſh his fleſh in water, and ſo put them on. V. 24. and he ſhall waſh his fleſh with water in the holy place, and put on his garments and come forth and offer the burnt offering, and the burnt offering of the people; and make atonement for himſelf and for the people. Thus with reſpect to the prieſts being waſhed, their hands, feet and fleſh. Here we learn that prieſts were waſhed; whether their whole body was waſhed or not is uncertain, unleſs the waſhing of their fleſh or themſelves is to be ſo underſtood, which is doubtful. Neither will the laver, nor where it was placed, lead us to conclude that their whole bodies were waſhed. Their hands and feet are particularly mentioned, and moſt likely theſe were the only parts of the body that were waſhed. And it is ſuppoſed that the water with which they waſhed, run out at cocks into baſons wherein the prieſts waſhed. Beſides this waſhing was repeated; and alſo was confined to the prieſts only. Of courſe there is no ground from hence for the Jewiſh practice in baptiſing their proſelytes when they came over to them.

2. With reſpect to the leproſy in the houſe, he that lay in the houſe infected with the plague of leproſy was to waſh his clothes; ſo was he that eat in the houſe, Lev. 14, 47. And he that lieth in the houſe ſhall waſh his clothes; and he that eateth in the houſe ſhall waſh his clothes. Neither can this waſhing give any ground for the practice of the Jews in waſhing or baptiſing their proſelytes.

3. With reſpect to the Leper himſelf he was to waſh both himſelf and clothes in water, Lev. 14. 8. And he that is to be cleanſed ſhall waſh his clothes, and ſhave off all his hair, and waſh himſelf with water, that he may be clean; and after that he ſhall come into the camp, and ſhall tarry abroad out of his tent ſeven days. Nor can this waſhing give any ground for the practice of the Jews waſhing or baptiſing their proſelytes.

4. With regard to thoſe that had eaten that which had died of itſelf, or that which was torn with beaſts, whether they were Jews or Strangers, were both to waſh their clothes, and to bathe themſelves in water. Lev. 17, 15. And every ſoul that eateth that which dieth of itſelf, or that which is torn of beaſts, whether it be one of your own country, or a ſtranger, he ſhall both waſh his clothes, and bathe himſelf in water; and be unclean until the evening. Neither does this give any ground for the practice pleaded for.

5. With regard to thoſe that had touched any unclean thing, Lev. 22. 6. The ſoul which hath touched any ſuch ſhall be unclean until even, and ſhall not eat of the holy things unleſs he waſh his fleſh with water. Neither does this ſupport the practice pleaded for.

There are waſhings appointed for different people under different ſpecies of ceremonial uncleanneſs, as may be ſeen, Levit. 15, yet theſe waſhings give no ground for the waſhings pleaded for.

Theſe waſhings which I have mentioned were enjoined the Iſraelites, but neither of them, nor all taken together, give ground for the practice pleaded for. They

reſpected particular perſons, under certain ceremonial uncleanneſſes, ſome times their clothes were to be waſhed, and ſome times themſelves; and ſometimes both: but no reference to receiving proſelytes, nor any waſhing under the Levitical Law as far as I know.

It is true they had other waſhings, as the waſhing of their hands when they came from the market, and the waſhing of pots, cups, brazen veſſels, and tables, but theſe were not enjoined by the law of Moſes, but were the tradition of the Elders. Mark 7. 4. And when they ſaw ſome of his Diſciples eat bread with defiled (that is to ſay with unwaſhen) hands, they found fault. For the Phariſees and all the Jews except they waſh their hands oft, eat not, holding the tradition of the Elders. And when they come from the market, except they waſh, they eat not, and many other things they do, or which they have received to hold, as the waſhing of cups, and pots, brazen veſſels, and of tables. But allowing theſe had been enjoined by the law of Moſes, which they were not, but the tradition of the Elders, yet they nowiſe ſupport the practice pleaded for.

There is one text which mentions waſhing, Ex. 19. 10. And the Lord ſpake unto Moſes, Go unto the people and ſanctify them to day and to-morrow, and let them waſh their clothes. This text both parties are agreed, both Dr. Wall and Dr. Owen, upon which the Iſraelites ground their practice of baptiſing their proſelytes. Moreover Dr. Wall brings forward the following texts for proof thereof, Numb. 15. 15. 16. One ordinance ſhall be for you of the congregation, and alſo for the ſtranger that ſojourneth with you, an ordinance forever in your generations: as ye are ſo ſhall the ſtranger be before the Lord, one law and one manner ſhall be for you and for the ſtranger that ſojourneth with you. Had theſe texts been connected, or referred to one ſubject, there might have been ſome ground for introducing the practice, but they were ſpoke on different occaſions, and had different objects. With reſpect to

the Lord commanding Moſes to ſanctify the people, and for them to waſh their clothes, this was enjoined on a particular occaſion which never before had happened, and would never happen again. To wit: the giving of the Law: And the deſign of it was to fit them the more for receiving the Law, and appearing before God. And I cannot learn that it was to be continued by the Iſraelites, or to be introductory to the receiving proſelytes either by the foregoing or following context; and this I refer to any unprejudiced judicious perſon. And with reſpect to the latter text, which they have tacked to the former, it was ſpoke on a different occaſion, and with a different view, it referred to offerings, as is clear from the foregoing context, eſpecially to an offering made by fire. Num. 15. 13-17. All that are born of the country ſhall do theſe things after this manner in offering, an offering made by fire, of a ſweet ſavour to the Lord. And if a ſtranger ſojourns with you, or whoſoever be among you in your generations, and will offer an offering made by fire of a ſweet favour unto the Lord: as ye do, ſo he ſhall do. One ordinance ſhall be both for you of the congregation, and alſo for the ſtranger that ſojourneth with you, an ordinance forever in your generations; as ye are, ſo ſhall the ſtranger be before the Lord. One law and one manner ſhall be for you and for the ſtranger that ſojourneth with you. The words taken in connection clearly give the ſenſe, and the meaning as evident as words can make it, that ſtrangers were to be under the ſame law with the Iſraelites in their offering an offering made by fire of a ſweet favour unto the Lord. Then upon the whole it doth not appear to me that the Iſraelites were warranted, from theſe ſcripture texts, to proceed with their proſelytes as they are ſaid to have done. It is true there is great ſtreſs put upon the word to ſanctify them, and that it is here taken for waſhing them, eſpecially when of a perſon ſanctifying other men, which leads me to underſtand, that Moſes waſhed them; if he did he had

much work upon his hand for that two days, taking the ſlighteſt way poſſible, but eſpecially if they were waſhed all over, as ſaid they did in receiving their proſelytes. Such a multitude of people as the Iſraelites were when they left Egypt, and could not be much decreaſed when they came to Sinai; and they were then in number about ſix hundred thouſand on foot that were men, beſides children, alſo a mixt multitude went up with them. Ex. 12, 37-38. Therefore, in my opinion, it would have been impoſſible for Moſes to have done it as they believe it to have been done. And could he have done it, yet there is nothing in this text referred to, nor in its connexion, that enjoins the waſhing ſtrangers, or receiving their proſelytes by baptiſm. And the meaning of the text may be, and more likely is, that Moſes was commanded of God, to enjoin the Iſraelites to ſanctify or cleanſe themſelves from all filthineſs of the fleſh and ſpirit, and that to the preparing their hearts for receiving the law and entering into covenant with God; and directing them how to do it than waſhing them, or they waſhing themſelves.

That proſelytes or ſtrangers were introduced into the church, in a certain way, I grant, but not as pleaded for altogether. The cleareſt account we have of the admiſſion of ſtrangers to the ordinances of religion among the Iſraelites, and of being incorporate with them, is to be found Ex. 12, 43–50. And the Lord ſaid unto Moſes and Aaron, This is the ordinance of the Paſſover: there ſhall no ſtranger eat thereof, but every man's ſervant that is bought for money, when thou haſt circumciſed him then ſhall he eat thereof, in one houſe it ſhall be eaten; thou ſhall not carry ought of the fleſh abroad out of the houſe; neither ſhall ye break a bone thereof. All the congregation of Iſrael ſhall keep it; and when a ſtranger ſhall ſojourn with thee, and keep the Paſſover to the Lord, let all his males be circumciſed, and then let him come near and keep it: and he ſhall be as one born in the land, for no uncircumciſed per-

ſon ſhall eat thereof. One law ſhall be to him that is home born, and to the ſtranger that ſojourneth among you. Numb. 9. 14. And if a ſtranger ſhall ſojourn among you, and will keep the Paſſover unto the Lord, according to the ordinance of the Paſſover, and according to the manner thereof: ſo ſhall he do: ye ſhall have one ordinance both for the ſtranger and for him that was born in the land. Here we have the terms of admiſſion into the Iſraelitiſh church under Moſes, but we do not find either baptiſm or ſacrifice required in theſe two paſſages of holy writ, which are the fulleſt and cleareſt upon the ſubject of any I know in the word of God, and circumciſion is the only thing required. Had there been any other thing enjoined or required it is moſt likely we ſhould have met with it in this place, but we do not meet with it here nor no where in the Jewiſh law that I know of. Of courſe there is no divine warrant for the waſhing pleaded for admitting proſelytes among the Jews, but circumciſion only.

That there were ſuch things required of their proſelytes, and that they were received by circumciſion, waſhing, or baptiſm, and an offering may be true; and that ſuch things may be found recorded in their books may alſo be true, otherwiſe men of credit would not quote them and hand them out to us, but they are not to be found in the law of Moſes, and therefore are not much to be depended on. For the writings of the Rabbins did not deſerve much credit, ſuch as their oral traditions, or their oral law, their meſhna's, their talmuds, or gemera; for by their traditions they made void the law of God. A collection of theſe oral traditions they call meſhna. The talmuds, or gemera, were expoſitions or comments upon the meſhna, equally abſurd, therefore there can be no dependence put upon them. To the divine law and teſtimony, and not to oral traditions, and Rabinical gloſſes and interpretations, which are commonly falſe and abſurd, and it is poſſible that

Dr. Owen had reference to these when he tells us that there were not the least footsteps of any such usage among the Jews until the days of John the Baptist, or any account that could be depended upon, though I am not certain that he had an eye to these; however, if the Jews admitted their proselytes by baptism, they had no authority for it in the law of Moses, which was to be their rule for receiving them, therefore there is no foundation laid by this practice of theirs for that baptism which our Lord instituted. If there was any foundation in Moses' law it will be in the divers washings that the Lord commanded, which might shadow forth what was to take place in the Christian Church; but none of these washings enjoined the admission of proselytes by baptism. We are told by the Apostle, 1. Corinth, 10. 2. That the Israelites were all baptised to Moses in the cloud and in the sea; that is, as Dr. Guise paraphrases it, that all the Church of Israel, both young and old, male and female, were baptised into the covenant which God made with them by the ministry of Moses their leader; and so were brought under obligations to believe and obey the divine law of that typical Mediator and Deliverer, by passing under the cloud which hung over them, and through the sea, whose waters stood in heaps on their right hand and on their left, which was typical of Christian baptism, whereby they and their children were visibly and solemnly initiated into God's covenant, devoted to him, and engaged to be his, were sprinkled here and there with drops of water from the sea, which stood upright on both sides as they passed along, and from the cloud that was spread over them, by which the sacrament of baptism might be the more evidently signified. Thus far the Jewish washings prescribed of God in the law of Moses; and these sprinklings from the cloud and from the sea, might be, and no doubt were, typical of Christian baptism, but they no where enjoined that the Jewish proselytes should be washed or baptised; circumcision alone seems to have

been the term of admiſſion. Having ſaid thus much on what they call baptiſm practiſed in the Jewiſh Church, or their baptiſing their proſelytes when they are ſaid to admit them into their communion, I ſhall proceed—

In the ſecond place, to treat briefly of John's Baptiſm: We are certain that John was authoriſed to baptiſe with water, and that for two reaſons: 1ſt. Becauſe he was ſent of God; 2d. Becauſe our Lord himſelf went and was baptiſed of him. That he was ſent of God is evident from John 1. 33. And I knew him not: but he that ſent me to baptiſe with water, the ſame ſaid unto me, upon whom thou ſhalt ſee the Spirit deſcending and remaining on him, the ſame is he who baptiſeth with the Holy Ghoſt. Though it is but a ſhort account of his being ſent to baptiſe with water, yet, notwithſtanding, it is ſtrictly true that he was authoriſed of God to go and baptiſe with water, and what may confirm us the more in the belief of it, is our Lord going to him for the very purpoſe of being baptiſed by him. Matth. 3. 13–16. Then cometh Jeſus from Galilee to Jordan unto John to be baptiſed of him. But John forbade him, ſaying, I have need to be baptiſed of thee, and comeſt thou to me? And Jeſus anſwering, ſaid unto him, ſuffer it to be ſo now: for thus it becometh us to fulfil all righteouſneſs, that is to be baptiſed of him. Mark 1. 9. And it came to paſs in thoſe days that Jeſus came from Nazareth, of Galilee, and was baptiſed of John, in Jordan. Theſe texts fully aſſure us that Chriſt was baptiſed of John, in Jordan, and that he came for that very purpoſe, and his coming with that deſign, and his being baptiſed of him, ought to convince us that John was authoriſed of God to baptiſe with water. It doth not remain a doubtful caſe, as the baptiſing the Jewiſh proſelytes did or doth. John was authoriſed to baptiſe with water, and this is the firſt time that water baptiſm became a divine ordinance or inſtitution, though it might be ſhadowed forth, by the waſhings under the Law, then we may juſtly ſay that it was from Heaven,

and not of men. When John firſt began to preach and baptiſe is ſuppoſed to be in the year of our Lord twenty-ſix, though I am not certain; however it was but a ſhort time before our Lord entered upon his public miniſtry. John's Baptiſm was into the faith of him who was ſhortly to make his appearance, or into the faith of the Meſſiah, promiſed to the Fathers, or into the faith of Chriſt. Acts 19. 3–6. And he ſaid unto them, unto what then were ye baptiſed? And they ſaid unto him, unto John's baptiſm. Then ſaid Paul, John verily baptiſed with the baptiſm of repentance, ſaying unto the people, that they ſhould believe on him, who ſhould come after him, that is on Jeſus Chriſt. When they heard this they were baptiſed in the name of the Lord Jeſus Chriſt. So that it is evident from the words quoted that John baptiſed his diſciples into the faith of him who was ſoon to make his appearance as the true Meſſiah, or on the Lord Jeſus Chriſt, that they ſhould believe in him, and accordingly were baptiſed in the name of the Lord Jeſus. And the end and deſign of his Baptiſm was to awaken and to ſtir up their minds to the expectation of the Meſſiah promiſed to the Fathers, and to prepare the way for a more particular and expreſs diſcovery of him to the Houſe of Iſrael, that they might take ſpecial notice of and believe on him. John 1. 31. And I knew him not: but that he ſhould be made manifeſt to Iſrael, therefore am I come baptiſing with water. To ſtir up people to expect and cordially to receive the Meſſiah promiſed to the Fathers, appears to have been one great end of John's baptiſing. John's Baptiſm is called the baptiſm of repentance. Acts 13. 24. When John had firſt preached before his coming, the baptiſm of repentance to all the people of Iſrael. Matth. 3. 11. I indeed baptiſe you with water unto repentance: but he that cometh after me is mightier than I, whoſe ſhoes I am not worthy to bear, he ſhall baptiſe with the Holy Ghoſt and with fire. It is called the baptiſm of repentance, no doubt for the following reaſons: 1ſt. That it

was a ſolemn and manifeſt profeſſion of their repentance; 2d. laying themſelves under obligations to bring forth fruits meet for repentance; or live in their future life ſuitable to the profeſſion they have made in being ſorry for their ſins; 3d. that all who are admitted to baptiſm in their adult ſtate are ſeriouſly to repent of their ſins, and ſolemnly to profeſs their repentance for them. Great numbers attended his baptiſm, both of the Phariſees and Sadducees. Matth. 3. 7 But when he ſaw many of the Phariſees come to his baptiſm, he ſaid unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth fruits therefore meet for repentance. V. 5. 6. Then went out to him Jeruſalem, and all Judea, and all the region round about Jordan, and were baptiſed of him in Jordan, confeſſing their ſins. Luke 3. 7. Then ſaid he to the multitude which came forth to be baptiſed of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth fruits meet for repentance. From hence it would appear that great numbers attended his miniſtry, and were baptiſed by him.

It is farther to be obſerved reſpecting his Baptiſm, that we do not learn that any of thoſe whom John baptiſed, were re-baptiſed by the Apoſtles. Some urge the following text of ſcrip ure for re-baptiſing John's diſciples, Acts 19. 3–6. And he ſaid unto them, unto what then were ye baptiſed and they ſaid unto him, unto John's baptiſm. Then ſaid Paul unto them, John verily baptiſed with the baptiſm of repentance, ſaying unto the people that they ſhould believe on him who ſhould come after him. When they heard this they were baptiſed in the name of the Lord Jeſus. Some think that theſe Diſciples whom the Apoſtle found at Epheſus, were again baptiſed by Paul on this occaſion, and I myſelf thought ſo, until conſidering the words with more attention, and finding them to have been originally ſpoke by John to thoſe who came to be baptiſed of him; and

that upon their hearing these things from John, were baptised of him, and not by Paul on this occasion, as some suppose, of course changed my mind. John's words to the people were, that they should believe on him, who should come after him, that is, on Jesus Christ. These are the words of John spoke to the people, which came to be baptised of him, but whether they are recited by Paul or by Luke I am uncertain, but more likely by Paul. But the words appear to me to have been originally spoken by John, and those that came to his Baptism, upon their hearing of them, were accordingly baptised by him, and not by Paul as is here supposed. All that the Apostle did to those Disciples at Ephesus was the laying of his hands upon them, in doing of which the Holy Ghost came upon them, in a miraculous manner, as well as gracious; and they immediately spoke different sorts of languages which they had never learned, but to re-baptise them he did not, neither was there any occasion for doing it. For though John baptised only into the faith of him who was soon to make his appearance in the world; and the Apostles into the faith of him who was already come, yet it was into the faith of the same person, not into the faith of different persons, yea into the faith of that person whom Christ commanded it should be done. So that there is no essential difference between the baptism of our Lord's fore-runner, and that of his apostles. For when Jesus was received, and believed on, as the true Messiah, the faith of [illegible] persons, together with the truth of the doctrine they professed, was signified and sealed by the baptism that preceded, as well as by that which followed, his appearing. And unless these baptisms were the same in substance, ours must be essentially different from what our Lord himself received, since he had none other than John's baptism, or that he was not baptised by any other person than John, and of course the New Testament Church has not that communion with him in baptism, which the Old Testament Church had with him then

in circumciſion. Neither is it probable nor certain that any of John's diſciples, much leſs the whole of them, were re baptiſed with water upon their believing in Chriſt as that Meſſiah, into the faith of whom their Maſter had baptiſed them. For as our Lord did not order the eleven apoſtles to be themſelves baptiſed under the goſpel diſpenſation, but only to baptiſe others; ſo it doth not appear that they had any other baptiſm than that of John. I grant that the apoſtle Paul was baptiſed after his converſion; but he probably was none of John's diſciples. The ſame alſo may be ſaid of the three thouſand who were baptiſed on that memorable day of Pentecoſt; who appear moſtly to have been Jews, that came from different or diſtant nations. Therefore, upon the whole, the baptiſm of John was the ſame in ſubſtance with that which our Lord himſelf appointed in his church: and it is not probable nor certain that ever any perſon baptiſed by John was ever re-baptiſed by any of our Lord's apoſtles, but the contrary. And we are certain it came from Heaven, and not of men; and that he had good authority for what he did, though the account of it be ſhort and from himſelf: yet his teſtimony is true. I ſhall now proceed.

Thirdly:—To ſpeak a little upon the Baptiſm of Sufferings mentioned in the New Teſtament, which both Chriſt and his Diſciples underwent, or were baptiſed with. Luke 12. 50. But I have a Baptiſm to be baptiſed with, and how am I ſtraitened until it be accompliſhed? Matth. 20. 22. 23. But Jeſus ſaid ye know not what ye aſk; are ye able to drink of the cup that I drink of, and be baptiſed with the baptiſm that I am baptiſed with? They ſaid, we are able. And he ſaith unto them, ye ſhall indeed drink of the cup that I drink of, and be baptiſed with the baptiſm that I am baptiſed with. In the above, ſufferings are called baptiſm both with reſpect to Chriſt and his Apoſtles. And firſt, with reſpect to Chriſt, it may denote his being conſecrated, and ſet a-part, and being prepared for entering upon his

prieſtly and kingly offices, by theſe his ſufferings, as he had been by the baptiſm of water and the Holy Ghoſt. And with regard to his Apoſtles we are certain they endured great ſufferings, and with regard to them their ſufferings may be called baptiſm for the following reaſons: firſt, becauſe in baptiſm we give up ourſelves to God, and devote ourſelves to his ſervice and obedience. So in like manner, the people of God, or true Chriſtians, devote themſelves to God, in their ſufferings for him. Secondly, as baptiſm is not the putting away the filth of the fleſh, but the anſwer of a good conſcience towards God, ſo, in like manner, ſufferings tend to purge away ſin. This is the fruit of Jacob's trouble to purge away his ſin. In theſe reſpects may ſufferings be compared to baptiſm.

Fourthly:—The Baptiſm of the Holy Ghoſt and of fire. We find many in the New Teſtament ſaid to have been baptiſed with the Holy Ghoſt and with fire, eſpecially on the day of Pentecoſt. Acts 2, 1-5. And when the day of Pentecoſt was fully come, they were all with one accord in one place, and ſuddenly there came a ſound from Heaven, as of a ruſhing mighty wind, and it filled the houſe where they were ſitting; and there appeared unto them cloven tongues, like as of fire, and it ſat upon each of them; and were filled with the Holy Ghoſt, and began to ſpeak with other tongues, as the Spirit gave them utterance. Luke 3. 16: He ſhall baptiſe you with the Holy Ghoſt and with fire. By the baptiſm of the Holy Ghoſt and with fire, we underſtand the down pouring of the Holy Spirit upon the Apoſtles, and ſome of the firſt Chriſtians, in a miraculous manner, enabling them to ſpeak languages they had never learned, and by divine ſuggeſtion to explain and apply Old Teſtament propheſies, and to ſpeak of glorious things, that are ſtill more clearly revealed under the New Teſtament diſpenſation. In ſhort, the baptiſm of the Holy Ghoſt and of fire denotes, in the firſt place, the miraculous gifts of the Holy Ghoſt, poured out upon the Apoſtles,

and some of the first Christians. 2. The gracious influences of the Holy Spirit common to all true Christians, poured down upon them from on high, for quickening, cleansing, and comforting them, and rendering them fruitful in every good word and work. By the gracious influences of the Holy Spirit we become disposed and enabled to present ourselves, soul and body, as our reasonable service, holy and acceptable to God, through Christ. And devoting ourselves to the Lord by this means, we may be said to be baptised with the Holy Ghost and with fire.

In the next place, having briefly treated of the washings or the baptisms of the Jews in admitting their proselytes; also John's baptism; the baptism of suffering; the baptism of the Holy Ghost and of fire, I shall now proceed to my main design, to treat of Christian baptism, or of that baptism instituted by our Lord himself, and in so doing shall lay down and prosecute the following plan or method, through Divine assistance, which will include the most that can be said upon the subject. And,

1. What we are to understand by the Ordinance of Baptism, and what may be comprehended in it.

2. That our Lord is the author of this institution, and promises to be with his faithful servants in the administration, to the end of the world; which is an evidence that it is to be a standing, perpetual ordinance in the church, to the end of time.

3. Show who are the proper administrators of Baptism.

4. The subjects of Baptism, whether adult persons or infants, or both; and in whose name they are to be baptised, and what is implied therein, and intended thereby.

5. The mode of administration, whether by dipping or sprinkling, whether in public or private; whether

applying water only, or adding other things; as, alſo, the manner in which it is to be performed.

6. The ſign or element made uſe of in this ordinance, and what it ſignifies and ſuppoſes.

7. Whether baptiſm is eſſentially neceſſary to ſalvation, or may not a perſon be ſaved without it?

8. The ſin and danger of neglecting and deſpiſing it when it can be conveniently had, and regularly adminiſtered.

9. The advantages ariſing from this ordinance, or attending thereupon, if rightly improved.

10. The duty of the baptiſed, or how they ought to improve their baptiſm.

11. Remove ſome miſtakes concerning the ordinance, and anſwer ſome objections made to it.

12. Offer ſome arguments or conſiderations to diſpoſe and induce perſons to comply with their duty, either to have the ordinance adminiſtered; or when adminiſtered to improve it in a proper manner, or to walk worthy of that vocation wherwith they are called.

Theſe particulars will nearly contain the ſum and ſubſtance of what can be ſaid upon the ordinance of baptiſm, inſtituted by our Lord.

I come, in the firſt place, to ſhew, what we are to underſtand by the inſtitution of baptiſm, and what may be comprehended therein; and

In the firſt inſtance, by the ordinance of baptiſm, we underſtand, a ſolemn admiſſion of the baptiſed perſon into the viſible church, without the pale of which he was before being baptiſed. For while perſons continue unbaptiſed they cannot even be called members of Chriſt's viſible church on earth, becauſe that they have not yet complied with the mean of introducing them thereinto. As baptiſm is the initiating ordinance into the Church of Chriſt, thoſe upon whom it is not performed, cannot with any degree of propriety be ſaid to be within the pale thereof. But when baptiſed, are by that means brought into the viſible Church, or into the

Body of God; or Christ's professing people, and that in the most solemn manner. Saith the Apostle, 1st. Corinth, 12. 13. For by one spirit are we all baptised into one body, whether we be Jews or Gentiles; whether we be bond or free; and have been made to drink into one spirit; that is the baptised, by his baptism, is incorporated with Christ's Church or spiritual body; and by means of this ordinance is numbered with his professing people, whatever had been his former standing, whether the person had been a Jew or Gentile, bond or free, previous to his baptism, so that by baptism we safely understand a solemn admission of the person baptised into the visible church of Christ, or into the society of the faithful, and admitted into the privileges of that body, because he is baptised into one body, the church.

2. By baptism we do not only understand a solemn admission of a person into the number of Christ's professing people, or into Christ's spiritual body, the church, but also we understand thereby a solemn devotedness of the person to God and Christ, or to his work and service. The words of institution are, teaching them to observe all those things which I have commanded you. These words lead us to understand that a careful observance of all the ordinances of Christ Jesus; and obedience to all his laws, are incumbent upon every baptised person, which will imply, that in baptism persons are devoted, solemnly devoted to the service of God and Christ, to walk with him in newness of life, as the Apostle saith, They present themselves, soul and body, to God, as their reasonable service, holy and acceptable to God, through Christ; and Rom. 6. 4. Therefore being buried with him in baptism unto death, that like as Christ was raised from the dead by the glory of the Father, even we should walk with him in newness of life. To walk in newness of life will suppose that their life and conversation prior to their baptism had been contrary to the way of God's commandments, but that

they now renounce the Devil, the world and the flesh, and give themselves up to the service of God and religion, to walk in newness of life and holiness of conversation. Then by baptism we understand a person's solemn dedication or devotedness to God and his service.

3. By baptism we also understand, a public and an avowed profession of Christ, as persons in an open and public manner for common have the ordinance administered unto them. They hereby openly and avowedly make profession of Christ and of his cause, and also declare hereby that they are not ashamed of Christ, nor of his cross, but glory in it. Baptism may be said to be the first step of a public profession, which the persons have made of religion By this step, in a particular manner, do they openly assume the Christian name, and not until then: for, although they may attend the word preached, yet this doth not so much denote their publicly professing their faith in Christ, as their baptism doth, or their belief in the Christian religion.

4. By baptism we farther understand, not only a public profession of faith in Christ, and a firm belief in the Christian religion; not only a solemn dedication of the person to God and his service, but also a solemn promissory oath that he will abide by the public profession of his faith, in Christ and his belief in the Christian religion, which he hath made, and by that solemn dedication of himself to God and his service. This appears from the nature of the ordinance: it is called a sacrament: it is true the expression sacrament, is not a scripture term, it comes from the word *sacramentum*, Latin, signifying an oath, which the Roman soldiers took to be true to their General, and not to desert him in the hour of danger, so that the word is a military promissory oath, and though the word is not to be found in scripture, yet the thing signified thereby certainly is, that persons solemnly promise that they will cleave to the Lord, whatever it may cost them. Then

the ordinance of baptiſm may be underſtood to be a ſolemn promiſe made by the baptiſed that he will cleave to the Lord till death, will not depart from God or the ſolemn profeſſion of religion which he then makes, and that forever. And we are ſure that Chriſt hath promiſed in the inſtitution that he will be with his faithful ſervants to the end of the world And we reſt aſſured that he will never totally nor finally caſt off any perſon who truly and ſincerely gives himſelf to God and Chriſt in the ordinance of baptiſm. Then by the ordinance of baptiſm we underſtand an inſtitution appointed by the Lord Jeſus Chriſt, by which perſons are introduced into the church of Chriſt. and numbered with his people; make a ſolemn ſurrender and dedication of themſelves to God and his ſervice; and make an open and public profeſſion of religion; and a ſolemn promiſe in the ſtrength of God, that they will abide by the profeſſion they have made, or that they will be faithful to the death, that they may receive the crown of life.

5. By baptiſm we underſtand the waſhing or applying water only to ſome part of the perſon baptiſed, and that this application is made into the name of the Father, Son, and Holy Ghoſt, as the ſign and ſeal of ſome good to be communicated to him in, God's time and way, and this application of water is both a ſign and ſeal of the following things: by a ſign we underſtand the repreſenting and ſetting forth any thing, and a ſeal is a ratifying and confirming it, or makes it ſure; and firſt, it is a ſign and ſeal of the covenant of grace, Rom. 4. 11. And he received the ſign of circumciſion, a ſeal of the righteouſneſs of faith, which he had, yet being uncircumciſed: that he might be the father of all them that believe, though they be not circumciſed, that righteouſneſs may be imputed to them alſo. Compared with Col. 2. 11. In whom alſo ye are circumciſed. with the circumciſion not made with hands, in putting off the body of the ſins of the fleſh by the circumciſion of Chriſt. V. 21. Buried with him in bap-

tism, wherein ye are risen with him through the faith of the operation of God. That this circumcision of Abraham was a sign of the original corruption of human nature; and of the internal circumcision of the heart; and also of the gracious and visible distinction God had made of him and his seed from all other nations; and of his having brought him and his offspring into the bond of the covenant. And the covenant, of which circumcision was the sign and seal was none other than the covenant of grace. For the righteousness of faith unto justification, which circumcision was the seal of, can belong to none other, and as circumcision was a sign and seal of that covenant, so in like manner is baptism, as it is come in its place; and is of the like signification; and answers the same ends. I admit that covenant of grace was ratified, and confirmed by the blood of Christ, called the blood of the covenant; yet, notwithstanding baptism exhibits unto us the blessings of this covenant and gives us assurance that the blessings thereof shall be made good in their season. Speaking after the manner of men, he hereby binds himself to fulfil the promises of the covenant, or to make good the blessings of the covenant in due time. On the other hand, we, on our part, solemnly vow and promise that we will carefully perform the duties of the covenant, according to the solemn promissory oath we have made, giving it as a kind of security for the fulfilling our baptismal engagements.

2. It is a sign and seal of our engrafting into Christ. Gal. 3. 7. For as many of you as have been baptised into Christ, have put on Christ, or, in other words, are made one with him, not only in being made a member of his visible church, but one with him, as being a member of that body, the church, of which he is the head, branches engrafted unto him who is the true vine, or as chaste virgins espoused unto Christ the bride-groom and husband of the bride, the Lamb's wife. This ordinance is a representation and assurance given us, that he will take us in-

to ſuch a near ſpiritual and indiſſolvable union with himſelf, and into ſuch a dear relation, and we, on our part, are willing and deſirous to become one with Chriſt, members of his myſtical body, the church. We further openly profeſs on our part, and give the utmoſt aſſurance to the world, yea put our ſeal to it in our baptiſm, that we have put on the Lord Jeſus, and make no proviſion for the fleſh, to fulfil the luſts thereof. Such things are repreſented to us in the ordinance of baptiſm; and confirmed to us therein.

3. It is a ſign and a ſeal of the pardon of ſin by the blood of Chriſt. Acts 2. 38. Then Peter ſaid unto them, repent and be baptiſed every one of you in the name of the Lord Jeſus Chriſt for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt. Chap. 22. 16. And now, why tarrieſt thou? Ariſe and be baptiſed, and waſh away thy ſins, calling on the name of the Lord. In this ordinance is laid before us, a ſtrong and clear repreſentation of the procuring and meritorious cauſe of the pardon of all our ſins in or by the element of water, repreſenting the blood of Chriſt, which cleanſeth from all ſin. The atoning and purifying blood of Chriſt is well repreſented by the water in baptiſm, and we may reſt well aſſured that the thing ſignified ſhall be made good in due time.

4. Baptiſm is a ſign and ſeal of regeneration by the Spirit of God. Tit. 3. 5 Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us by the waſhing of regeneration, and renewing the Holy Ghoſt. As the waſhing of the regeneration is here underſtood to be baptiſm, will lead us to conclude that baptiſm repreſents the regeneration or the renovation of our corrupted natures, by the renewing and ſanctifying influences of God's Spirit, purifying and cleanſing us from all filthineſs, both of the fleſh and ſpirit, perfecting holineſs in the fear of God. And our regeneration is fitly repreſented or ſignified by water in baptiſm: as water is of a cleanſing nature, ſo are

the renewing and ſanctifying influences of the Holy Ghoſt; and we may reſt aſſured that Chriſt will, in due time, give the thing ſignified, as well as the ſign of our regeneration.

5. Baptiſm is a ſign and ſeal of our reſurrection from the dead unto eternal life. 1ſt. Corinth, 15. 29. Elſe what ſhall they do who are baptiſed for the dead, if the dead riſe not at all? Why are they then baptiſed for the dead? Theſe words would lead us to underſtand, that ſuch of them as had been baptiſed, had been baptiſed into the hopes of a glorious reſurrection unto eternal life. This ſeems to be the meaning of the Apoſtle. Then our baptiſm may repreſent or ſignify our hope of a glorious reſurrection, and aſſuring us of it. And we may reſt aſſured that he will not diſappoint us of our juſt and reaſonable hope through him.

6. Baptiſm is ſaid to ſave us. 1ſt. Pet. 3. 12. The like figure whereunto even baptiſm doth alſo now ſave us (not by putting away the filth of the fleſh, but by the anſwer of a good conſcience toward God) by the reſurrection of Jeſus Chriſt from the dead. By baptiſm ſaving us, we underſtand it as a mean of our ſalvation, or a channel of conveying ſaving bleſſings unto us, when bleſſed of God for that purpoſe.

Thus I have endeavoured briefly to ſhew what we are to underſtand by the ordinance of baptiſm, and what is comprehended in it, in ſhort, that it is an ordinance inſtituted by Chriſt, applying water to a part of the perſon's body to be baptiſed, in the name of the Father, Son, and Holy Ghoſt, a ſolemn admiſſion into the church, and numbered with God's profeſſing people, a ſolemn dedication of themſelves to God and his ſervice, taking Chriſt's yoke upon them, which is eaſy, and his burden, which is light, an open and public profeſſion of Chriſt and his cauſe, a ſolemn promiſſory oath that they will cleave to Chriſt, or be faithful unto the death, or abide by the engagements they have come under, a ſign and ſeal of the covenant of grace—of our engrafting

into Christ or union with him, remission of sin by the blood of Christ, of regeneration by his spirit, of our resurrection to eternal life—a mean of our salvation.

From this short account of the ordinance we may in some measure know what we understand by it, and what is comprehended in it, and from whence we may learn that it is an institution of the greatest importance, and therefore is not to be neglected nor despised, as some, if not many, do: but is to be carefully and conscientiously observed, when it can be conveniently had, and regularly administered. And having it administered, it ought to be duly and seriously considered by adult persons before they come to baptism, because it is a serious and solemn matter they are going about, solemnly devoting themselves, soul and body, unto God and his service, entering into covenant with him never to be forgotten, a lifting up the hand and swearing to the Most High, laying the foundation of that honourable profession which they must never lay aside.

The second thing proposed was to shew that Jesus Christ, our Lord, is the author of the ordinance of baptism, and promises to be with his faithful servants in the administration thereof, to the end of the world, which is an evidence that is to be a perpetual standing ordinance in the church of Christ to the end of time. That our Lord is the author of it will appear from what follows: John 3. 22. After these things came Jesus and his Disciples into the land of Judea, and there he tarried with his Disciples and baptised. V. 26. And they came unto John and said unto him Rabbi, he that was with thee beyond Jordan, to whom thou beareſt witness, behold the same baptiseth, and all men come to him. Chap. 4. 1. 2. When therefore the Lord knew how the Pharisees had heard, that Jesus had made and baptised more disciples than John, though Jesus himself baptised not, but his Disciples. In these verses we are told that Christ baptised not with his own

hands, but by the miniſtry of his Diſciples, and his doing it by them would lead us to conclude that they did it by his command and authority, or by his direction, and of courſe he is the author of the ordinance of baptiſm. This is clear from the words. When he authoriſed them is uncertain, and what rules he gave them concerning the adminiſtration of the ordinance we are not told, but that they adminiſtered it by his authority and direction is beyond a doubt. Why he did not do it himſelf it is ſuppoſed, that his end in not doing it himſelf was to maintain the dignity of his character as Lord of the Church, and every way ſuperior to John, who was merely a ſervant and baptiſed with his own hands, without commiſſioning others to do it; and, alſo, that our Lord might not ſeem to act with impropriety, and to ſeek his own honour, by baptiſing in his own name; that he might ſhew himſelf to be ſent not to baptiſe with water, but to the more excellent work of preaching the goſpel, and baptiſing with the Holy Ghoſt; that he might prevent diſputes and emulations among his Diſciples, on account of ſome being baptiſed by himſelf, and others by his commiſſioned ſervants; and that the validity and efficacy of baptiſm might not be ſuppoſed to depend upon the worthineſs of the adminiſtrator, but only the authority and bleſſing of Chriſt on the adminiſtration, according to his will. Dr. Guiſe on the place: Whatever was the reaſon of not doing it himſelf I know not, yet this we know, or juſtly infer, that he authoriſed them, otherwiſe they would not have done it under his eye. But what is the beſt proof of his authoriſing to do it, is the inſtitution itſelf now under conſideration, and ground-work of this treatiſe upon baptiſm. This inſtitution we find recorded by the Evangeliſt Matthew, chap. 28. 18. to the end. And Jeſus came and ſpake unto them, ſaying, all power is given me in Heaven and earth, go ye, therefore, and teach all nations, baptiſing them in the name of the Father, and of the Son, and of the

Holy Ghoſt, teaching them to obſerve all thoſe things which I have commanded you; and lo I am with you to the end of the world. Amen. Here we have the moſt ſatisfactory evidence of Chriſt being the author of this ordinance of baptiſm: and as Mediator he had the moſt ample power given him to appoint ordinances and laws for his church as he ſaw meet. Then this ordinance is from Heaven, not of men; and that it hath no leſs a perſon for its author than our Lord Jeſus Chriſt—God Man, the great King and Head of his Church. And his faithful ſervants may warrantably diſpenſe it in his name, and under his authority and direction; and in dependance of his gracious preſence to be with them in the adminiſtration thereof, for faithful is he that hath promiſed—he will certainly do it. And he hath not only promiſed his gracious preſence to his faithful ſervants in diſpenſing this ordinance, but alſo hath given us to underſtand that he deſigns it for a perpetual ſtanding ordinance, to the end of time, in his church: therefore the Miniſters of the Goſpel may cheerfully enter upon the work of diſpenſing the ordinance of baptiſm, ſeeing Chriſt hath promiſed to be with them in it, to aſſiſt and direct them in their work. And we may draw ſtill more comfort from his promiſe, that this ordinance will be continued in his church, while the world ſtands. However perſons from generation to generation may neglect and deſpiſe it; yet, it ſhall be continued in the church in ſpite of their neglect and contempt: for his promiſing to be with his faithful ſervants in the adminiſtration of it to the end of the world, fairly implies that the ordinance itſelf will alſo be continued. That Chriſt inſtituted this ordinance after his reſurrection, is evident, and it appears to have been done on a certain mountain, and if not immediately before his aſcenſion, yet but a ſhort time before it. However, he is the author of it, and gave it in charge to his apoſtles to diſpenſe, and of courſe to their ſucceſſors in office, the ordinary miniſters of the goſpel, but faith-

ful servants of Christ Jesus. Let them then observe his charge, and hope in his word; and let their hearts learn and yield to his authority, and look for his presence in the way of his own appointment; and devote themselves and theirs to the Sacred Three, as the One Eternal God, in whose name they ought to be baptised.

The third thing proposed in the method was to shew who are the proper administrators of the ordinance of baptism, or who are properly authorised to dispense this institution.

When the Lord Jesus chose his Ministers, he appointed the twelve Apostles, and the seventy Disciples, as appears from the following texts of scripture, which I shall take the liberty to transcribe. And first, with respect to the Apostles, Matth 10 1–9. And when he had called unto him his twelve Disciples, he gave them power over unclean spirits, to cast them out; and to heal all manner of disease, and all manner of sickness. Now the names of the twelve Apostles were these, the first Simon, who is called Peter; and Andrew, his brother; James the son of Zebedee; and John his brother; Philip and Bartholomew, Thomas, and Matthew, the publican; James, the son of Alpheus; and Lebbeus, whose surname was Thaddeus; Simon, the Canaanite; and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, and commanded them, saying, go not into the way of the Gentiles, and into any city of Samaria enter ye not, but go ye rather unto the lost sheep of the House of Israel, and as ye go, preach, saying, the kingdom of Heaven is at hand, heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received; freely give. Mark 3, 13–16. And he goeth up unto a mountain, and called unto him whom he would; and they come unto him, and he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal all manner of diseases or sickness; and to cast out

devils. Chap 6. 7–14. And he calleth unto him the twelve, and began to ſend them forth by two and two, and gave them power over unclean ſpirits; and commanded them that they ſhould take nothing for their journey, ſave a ſtaff only, no ſcrip, no bread, no money in their purſe; but be ſhod with ſandals; and not put on two coats. And he ſaid unto them, in what place ſoever ye enter into an houſe, there abide until ye depart from that place. And whoſoever ſhall not receive you, nor hear you, when ye depart ſhake off the duſt under your feet for a teſtimony againſt them. Verily I ſay unto you, it ſhall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city. And they went out and preached that men ſhould repent, and they caſt out many devils, and anointed with oil many that were ſick and healed them. Thus far with reſpect to the commiſſion given to the Twelve, upon his ſending them forth at firſt to preach the goſpel, to heal the ſick, and to caſt out devils.

I ſhall now lay before you the commiſſion given to the Seventy in ſending them out. Luke 10. 1–10. After theſe things the Lord appointed other Seventy alſo, and ſent them two and two before his face, whither he himſelf would come into every city and place. Therefore ſaid he unto them, the harveſt truly is great, but the labourers are few; pray ye, therefore the Lord of the harveſt, that he would ſend forth labourers into his harveſt: go your ways: behold I ſend you forth as lambs among wolves. Carry neither purſe, nor ſcrip, nor ſhoes, and ſalute no man by the way. And into whatſoever houſe ye enter firſt, ſay peace be to this houſe, and if the ſons of peace be there, your peace ſhall reſt upon it. If not it ſhall return to you again. And in the ſame houſe remain, eating and drinking ſuch things as they give: for the labourer is worthy of his hire. Go not from houſe to houſe. And into whatſoever city ye enter, and they receive you, eat ſuch things as are ſet before you, and heal the ſick that are therein; and ſay unto

them the kingdom of God is come nigh unto you. V. 19. And behold I give unto you power to tread on ſerpents, and ſcorpions, and over all the power of the enemy; and nothing ſhall by any means hurt you. Notwithſtanding, in theſe rejoice, not that the ſpirits are ſubject unto you, but rather rejoice becauſe your names are written in Heaven. The commiſſion given to the Apoſtles, and ſeventy Diſciples, appears to have been much the ſame, to wit, to preach the goſpel, to cure diſeaſes, and to caſt out devils, but no word of baptiſm, in either of their commiſſions, as far as I can find. However, the Apoſtles muſt have been authoriſed by Chriſt, as was already obſerved, otherwiſe they would not have done it, which we find they did. It is moſt likely their commiſſion was enlarged afterwards, though not particularly mentioned by the Evangeliſts, at leaſt the commiſſion of the twelve Apoſtles, whom I underſtand to be the Diſciples, referred to, John 4. 1. 2. Therefore when the Lord knew that the Phariſees had heard that Jeſus made and baptiſed more diſciples than John, though Jeſus baptiſed not, but his Diſciples. The Diſciples here mentioned, moſt likely are the Twelve, which he kept nigh him, though I will not be poſitive, but as to the inſtitution of baptiſm under conſideration, and recorded Matth. 28. towards the end, was certainly addreſſed to the Eleven, for Judas had gone to his own place before this time. Then the eleven Diſciples went away into Galilee, unto a mountain where Jeſus had appointed them, and when they ſaw him they worſhipped, but ſome doubted. And Jeſus came and ſpake unto them, ſaying, all power is given unto me in Heaven and in earth, go ye, therefore, and teach all nations, baptiſing them in the name of the Father, the Son, and the Holy Ghoſt; teach them to obſerve all things whatſoever I have commanded you, and lo I am with you alway, even unto the end of the world. Amen. The eleven Apoſtles were the perſons commiſſioned at this time to go teach and baptiſe, and only a very ſhort

time before his aſcenſion into Heaven, and I apprehend that it was among the laſt things he did in perſon in this world, his commiſſioning the Eleven to teach and baptiſe. Then the eleven Apoſtles were commiſſioned by Chriſt to teach and baptiſe. They were the extraordinary miniſters of religion to teach and to diſpenſe the ſacraments. But they were not to continue forever, and the work of teaching and diſpenſing the ſacraments, and all the branches of the miniſterial office, muſt be carried on to the end of the world, therefore there muſt be men appointed to ſucceed the Apoſtles in their miniſterial work to teach and baptiſe. It is the Apoſtles in the firſt inſtance who were appointed to this work, and then it muſt be their ſucceſſors in office, who are to do the work in ſucceeding generations, and to enter into their labours. But the great queſtion is, who are the ſucceſſors of the Apoſtles in the office of the holy miniſtry? As it is claimed by every deſcription of the profeſſors of the Chriſtian religion, each denomination looking upon themſelves, at leaſt their paſtors look upon themſelves, as ſucceeding the Apoſtles in the office of teaching and diſpenſing the ſacraments. Of courſe, as teachers of the various denominations of Chriſtians, all claim the ſucceſſion, and would be highly offended if it was denied them, it will be neceſſary in ſome meaſure to aſcertain who are their ſucceſſors in office. I ſhall not examine into all the various claims of thoſe who would be thought to ſucceed them, but ſhall fix upon the perſons following, as moſt likely to be their ſucceſſors in office; 1. Teachers neareſt them in doctrine; 2. In manner of life; 3. They who come into the office of the holy miniſtry, according to the rules of Chriſt's Houſe in that caſe. Teachers who come neareſt to theſe three, are in my judgment moſt likely to be the ſucceſſors in office to the apoſtles, and of courſe the proper adminiſtrators of the ordinance of baptiſm; and thoſe who have them not, whatever their pretenſions may be, they have no juſt claim: for as our Lord him-

ſelf ſaith, He that cometh not in by the door, but climbeth up ſome other way, the ſame is a thief and a robber. So he that cometh not into the holy Miniſtry by that way which Chriſt and his apoſtles point out, and hath not the qualifications required of a goſpel miniſter, is no miniſter of Chriſt, nor ſucceſſor to the apoſtles. It may then be neceſſary to give a ſhort account of the qualifications and character of a goſpel miniſter, and of his coming into the miniſtry, that we may the better know who are the proper adminiſtrators of the ordinances of religion. And

1. They muſt be friends of the great King and Head of the Church, whoſe Ambaſſadors they are, otherwiſe they will not be friendly to his cauſe, nor careful to promote his intereſt, nor rejoice when his cauſe gains ground, as they ſhould do, nor will they be admitted into his Councils. Saith our Lord, John 15 15. Henceforth I call you not ſervants: for the ſervant knoweth not what his Lord doeth: but I have called you friends; for all things, which I have heard of my Father, I have made known unto you. This is highly neceſſary, for if a King ſend an ambaſſador to a foreign Court upon very important buſineſs, that ambaſſador if not friendly to his Prince, will be apt to betray his truſt, ſo they will who are not friends to Chriſt, and do not wiſh well to his intereſt. Or, in other words, they muſt be Chriſtians, new creatures, created in Chriſt Jeſus unto good works, or believers in Chriſt. For the carnal mind is enmity againſt God, it is not ſubject to the law of God, neither indeed can be. They in this caſe would be enemies to God by wicked works, therefore entirely unfit for the work of the goſpel miniſtry, and very unlike to the Apoſtles, whom they pretend or profeſs to ſucceed in office. For the Apoſtles were believers in Chriſt, true Chriſtian men, and friendly to his cauſe, and deſirous to promote his intereſt in the world, and ſo far qualified for being taken into ſervice. Nor will Judas, being numbered with the Twelve, weak-

en the argument, that perſons friendly to Chriſt, perſons who are actual believers in Chriſt, or are true Chriſtians, ought or ſhould be the perſons taken into the office of the holy miniſtry. This is a neceſſary qualification in a miniſter of the goſpel, and lies at the foundation of his other neceſſary qualifications: for without it he will make but an awkward figure in the office of the holy miniſtry. Then a miniſter of the goſpel is himſelf firſt to believe in Chriſt, before he calls others to the faith of Chriſt. He muſt needs be Chriſtian himſelf, before he urges others to become Chriſtians, or ſavingly changed, otherwiſe they may turn upon him and ſay, Phyſician heal thyſelf. But I would not be underſtood that every perſon who takes in his head to think that he is converted to God is ſo, far from it: for divers perſons pretend or profeſs to be born again, whom I believe are ſtrangers to God, or a ſaving change, if we are to judge them by their fruits. Neither would I be underſtood to think that all believers in Chriſt ſhould preach the goſpel. All I mean is, that ſound converſion, or being a good man, is indiſpenſably neceſſary for a preacher of the goſpel.

2. If they are true miniſters of Chriſt Jeſus, they are not only to be truly gracious perſons, or religious, well-diſpoſed ſerious people, but alſo to be able to teach others. They are to be ſcribes, well inſtructed in the goſpel kingdom, who can bring forth out of their treaſures things new and old. Matth. 13. 51. and 2. Tim. 2. 2. Therefore my ſon be ſtrong in the grace which is in Chriſt Jeſus, and the things which thou haſt heard of me among many witneſſes, the ſame commit thou to faithful men who ſhall be able to teach others alſo. Theſe texts would lead us to underſtand that miniſters of the goſpel are to be able men in order to qualify them for their work, which is of the greateſt magnitude, all things conſidered: ſo great that the ableſt of them are inſufficient to the taſk. And this ability to teach, and

to be furnished with things new and old, will comprehend ability of the mind, or that ministers of the gospel are to be men of good natural parts or endowments of the mind: such as a strong judgment to discern, and strong rational powers to reason the matter, and to argue the point with gainsayers: a prompt memory to bring necessary truths to remembrance: all these things they will find necessary in the discharge of their duty. It is in vain to think that weak men may serve for the ministerial office. Those who have ministered in it for any time, find the contrary. Moreover, able to teach, will also comprehend not only the endowments of the mind, but also a great share of human learning; to be well acquainted with the Latin, Greek and Hebrew languages; also in sound philosophy, natural and moral. To be well acquainted with these will enable him to teach with much greater advantage. It may be said that this the Apostles had not; this I grant, but had what was superior thereto. They had the Holy Ghost poured down upon them in a miraculous manner, which enabled them to speak languages they never learned. So that they could speak any language whatever, as appears from the day of Pentecost. For people heard the Apostles speak in their own language, however different from the native language of the Apostles, as may be seen, Acts 2. Therefore, the Apostles, by this means, had learning in a miraculous manner, as gave them the greater ascendancy in this respect, and the better qualified for the ministerial office, than the most learned in the languages in the present day. And it is evident from hence that learning is necessary; yea, indispensably necessary for a minister of the gospel, otherwise the gift of tongues would not have been conferred upon the Apostles, in order the better to qualify them for preaching the gospel. And we are sure the apostle Paul was a learned man, and it is reasonable to suppose that a person ignorant in human literature cannot make a good public teacher, it would be unreasonable to think it. I know

human learning is cried down by several classes of people, and hath been to myself; and also that these illiterate teachers are more acceptable to certain descriptions of people, than the ablest scholars or best instructed teachers, but this is nothing to the purpose. Teachers destitute of human learning will cry it down, because they have it not; and ignorant people will admire them, because they know not better, and by reason of a just judgment from God upon them for their ignorance, which they suffered to come upon them, by their own carelessness and inattention. But both those crying it down will not alter the state of the case. For it cannot be supposed that those who have spent some time in learning trades: and spent some time in the practice of those trades they have learned, and cannot read a chapter of the English New Testament with any degree of propriety, which is really the case with some in this Country or Province; it therefore cannot be rightly supposed that such persons can be qualified for public teachers. It would be an insult to common sense, and laying aside our reason and understanding. It is well known that the Christian religion hath numerous enemies—men of great abilities and learning, and subtle, and cunning, and infidels are not wanting in our day, that are neither destitute of parts nor literature, and which hath been the case in all ages of the Christian church, less or more; and of course, it is highly requisite that the ministers of the gospel, to whom are committed the oracles of God in a great measure, should be men both of abilities and learning to counteract their attempts to hurt and destroy the Christian religion, which they strive to do with all their malice, might and sophistry. And what could these illiterate men do in defence of the truth? These enemies would confound them in a short time even with their sophistry. And therefore it requires men of abilities and learning to defend the truth, and to contend earnestly for the faith once delivered to the Saints. And we know that learning had great in-

fluence in promoting the reformation and recovery of the truth. Therefore it is indiſpenſably neceſſary for thoſe in the miniſterial office to be men of abilities, natural and acquired. It may be ſaid, in favour of theſe illiterate men, that the great meaſure of the Spirit will make up for their deficiency in learning. It is true that great meaſure of the Holy Spirit is a great help to a goſpel miniſter in preaching the goſpel, but doth not ſuperſede or ſet aſide human learning, or render it unneceſſary; neither doth human learning render the gracious aids of the Holy Ghoſt unneceſſary. But both are neceſſary in their place in a goſpel miniſter, and mutually aſſiſt one another; and are great helps to him in the diſcharge of his office. But notwithſtanding the high claims they have upon the Spirit of God, it will be found that their meaſure thereof is but ſmall, if any at all. But the examination thereof will fall in more naturally afterwards. And, upon the whole, to be an able public teacher will require a great ſhare of human learning to the better diſcharge of his office; eſpecially when the extraordinary aids of the Divine Spirit are withdrawn and withheld.

Still farther, to be an able miniſter of the New Teſtament will alſo comprehend great knowledge of divine truths laid up in his mind, ſo that out of the Old and New Teſtaments: and out of old and new inſtructions, obſervations, and experiences, he may bring forth doctrines ſuited to all perſons and caſes, as may be moſt ſeaſonable and advantageous to thoſe he would inſtruct. Or, in other words, be mighty in the ſcriptures, and well inſtructed in the truths of religion, muſt be well furniſhed with knowledge and utterance, gifts and graces, to diſpoſe, qualify, and enable him for explaining, proving and defending, and applying the whole counſel of God. Then to be an able miniſter of the goſpel will require a perſon of great abilities of the mind; a good ſhare of human learning, with a great ſtock of divine knowledge, or knowledge of the ſcrip-

tures, and a great ſhare of ſaving grace. Theſe things will make him the abler miniſter of the New Teſtament, and ſucceſſor in office to the apoſtles; whereas ignorant men are but blind guides, who lead the blind, and both fall into the ditch—Novices not to be admitted into the number of public teachers as incapable of teaching.

3. They are not only to be able, but alſo to be apt to teach, 1ſt. Tim. 3. 2. A Biſhop muſt be blameleſs, the huſband of one wife, vigilant, ſober, of good behaviour, given to hoſpitality, apt to teach. 2d Tim. 2. 24. And the ſervant of the Lord muſt not ſtrive, but be gentle unto all men, apt to teach. In theſe two places it is required of a goſpel miniſter that he be apt to teach. The word apt may denote in ſome meaſure an ability to teach, a capacity to do it. But here I apprehend it will mean a capacity for conveying goſpel truths in the eaſieſt, plaineſt and moſt ſimple manner poſſible; ſo that they may be eaſily underſtood and received: for there is an abſtruſe, dark way which ſome have in delivering things which they have to ſay, that renders it difficult to underſtand them. Then apt to teach will denote that ſuch teachers are fit and capable on account of their knowledge in divine things; and fit to communicate knowledge and inſtruction in ſuch a plain and ſimple manner as to be eaſily underſtood, which is a very neceſſary qualification in a public ſpeaker, eſpecially in a goſpel miniſter who hath the weak and the ignorant to inſtruct. If he wants this qualification he will be as one that beats the air, or ſpeaks in an unknown tongue. This doth not ſay that his ſtyle ſhould be flat or mean, or below the dignity of a goſpel miniſter, but that he be qualified to deliver his ideas and thoughts in ſuch a plain and eaſy manner as readily to be underſtood, and to be fitted to the ſubject in hand. It will alſo denote that the teacher is ready to lay hold on all opportunities of inſtruction.

4. Another qualification of a goſpel miniſter is, that his doctrine be ſound. He muſt not deliver any thing

that is contrary to ſound doctrine. He muſt not deliver any thing contrary to the pure and wholeſome words or doctrine of Divine Revelation. He is to hold faſt the form of ſound words. 2d Tim. 1. 13. Hold faſt the form of ſound words, which thou haſt heard of me in faith and love which is in Chriſt Jeſus. Tit. 1. 9 Holding faſt the faithful word, as he hath been taught, that he may be able, by ſound doctrine, both to exhort and to convince gainſayers. Chap. 2. 1. But ſpeak thou the things which become ſound doctrine. Here we have ſound words and ſound doctrine required of a goſpel preacher. And by them we underſtand the doctrine of Chriſt and his apoſtles, pure and unadulterated by falſe gloſſes and miſinterpretations which weak and corrupt men put upon them, or the true and genuine ſenſe of ſcripture. And by keeping to this will ſo far prove them to be the ſucceſſors of the apoſtles in preaching the goſpel of Chriſt, or preaching Chriſt, and him crucified, as they did, and will ſo far qualify them for the right diſcharge of the duties belonging to the office of the holy miniſtry, and for diſpenſing the ſealing ordinances of religion.

5. It is farther required of goſpel miniſters that they be found faithful to that truſt committed to them, 2d. Tim. 2. 2. And the things which thou haſt heard of me among many witneſſes, the ſame commit to faithful men who ſhall be able to teach others; alſo, 1ſt. Corinth, 4. 2. Moreover it is required of ſtewards, that a man be found faithful, faithful in the execution of that truſt committed to them, faithful in keeping nothing back which they think to be profitable to their hearers, feeding them with ſound knowledge, warning them of their danger, reproving, rebuking, inſtructing and admoniſhing them as occaſion requires, and endeavouring to lead them to Chriſt; faithful to God, and to Chriſt, and to the ſouls of men. This was the caſe with the Apoſtles, and will be the caſe, leſs or more, with every faithful miniſter of Chriſt, ſucceſſor in

office to the Apoſtles, which will ſo far qualify him for preaching the goſpel and diſpenſing the ſacraments.

6. Miniſters of the goſpel are to be earneſt and diligent in the duties of their office, 2. Tim. 4. 2. Preach the word, be inſtant in ſeaſon and out of ſeaſon, reprove, rebuke, exhort with all long ſuffering, and gentleneſs, and doctrine, that is, with all diligence and earneſtneſs are to diſcharge the duties of their office; and to lay hold on every opportunity that offers for promoting the intereſt of a Redeemer's kingdom, and the good of ſouls. To preach the word of God with heart engagedneſs and diligence on the Lord's Day, and at other times; in times of peace, and perſecution; in public, and in private; on ſtated and occaſional opportunities, when it is, more or leſs, likely to do good. To apply the word as there may be occaſion, for reproof, to convince gain-ſayers of their errors; for reprehending ſinners and back-ſliders, to reclaim and reform them; and for counſelling, exhorting, and encouraging believers to go on in the way of righteouſneſs; or to perſevere in the good ways of God, and the faith and profeſſion of the goſpel, and in a free, open and faithful declaration of the whole counſel of God, and that with a proper diſpoſition of mind.

7. The miniſters of the goſpel are to be watchful. 2d Tim. 4. 5—But watch thou in all things. Heb. 13. 17—Obey them that have the rule over you, and ſubmit yourſelves; for they watch for your ſouls as they that muſt give an account, that they may do it with joy, and not with grief. To watch for the ſouls committed to their truſt, will denote their great attention and care to obſerve the dangers ſinners may be in, and to warn them thereof; and their earneſt endeavours to promote their ſafety, holineſs and felicity; and to check or reſtrain what may be amiſs about them. Moreover, they are to watch againſt erroneous perſons and their errors, and watch for opportunities of confuting them and

in eſtabliſhing the truth in oppoſition to the errors of falſe teachers; to guard againſt temptations to ſin; to watch over their own ſpirits, and their own conduct, at all times and in all circumſtances. In ſhort they are to watch over themſelves and others with the greateſt care and attention: by which means they will ſo far manifeſt themſelves to be the ſucceſſors of the apoſtles in office, and ſo far qualified for preaching the goſpel and adminiſtering the ſacraments.

8. The miniſters of the goſpel are to be firm and reſolute in the cauſe of God and Chriſt. Acts 20. 22.—And now I go bound in the ſpirit unto Jeruſalem, not knowing the things that ſhall befal me there. V. 23. Save that the Holy Ghoſt witneſſeth that bonds and afflictions abide me. V. 24. But none of theſe things move me, neither count I my life dear to myſelf, ſo that I might finiſh my courſe with joy, and the miniſtry which I have received of the Lord Jeſus to teſtify the goſpel of the grace of God. Chap. 21. 13. Then Paul anſwered, what mean ye to weep and break my heart? For I am ready not only to be bound, but to die at Jeruſalem for the name of the Lord Jeſus. 2d. Tim. 2. 3. Thou therefore endure hardneſs as a good ſoldier of Jeſus Chriſt. The faithful miniſters of Jeſus Chriſt have hardſhips, dangers, difficulties, and diſcouragements to encounter, and to meet with in the way of their office; and therefore firmneſs and reſolution are indiſpenſably neceſſary to their ſurmounting them, and perſevering in their duty; for without them they would be apt to faint and give over. But reſolutely facing danger, and firmly ſtanding in the evil day, they thereby manifeſt themſelves to be the ſucceſſors of the Apoſtles, who ſhewed the greateſt fortitude in times of danger, and would obey God rather than men, at the riſk of their lives. They like brave ſoldiers of Jeſus Chriſt fight valiantly under his banner and refuſe to ſubmit, and ſuch preachers of the goſpel who imitate in this, manifeſt ſo far their being the ſucceſſors of the apoſtles,

and fit perſons ſo far for preaching the goſpel and diſpenſing the ſacraments of the New Teſtament.

9. Another qualification of goſpel miniſters is to be wiſe in winning ſouls, to lay themſelves out as much as they poſſibly can to bring ſouls to believe in the Lord Jeſus Chriſt, to the ſaving of the ſoul. This was the great buſineſs of the Apoſtles in their preaching the everlaſting goſpel, and this their great deſire that ſouls might be ſaved, and they took every winning method to gain them over to the alone Saviour, and to be wiſe as ſerpents, and harmleſs as doves. They are to uſe their utmoſt caution in their miniſtrations, conduct and converſation. The greateſt caution and circumſpection is neceſſary in goſpel miniſters, conſidering the circumſtances in which they are placed, placed in the midſt of a crooked and perverſe generation, among whom they live, and among many who bear them no good will, wait for their halting, and would rejoice in their fall; beſides deceitful and treacherous, who are apt to lay ſnares for the miniſters of Chriſt, while they are ſpeaking them fair. Beſides a cunning devil, who ſifts them as wheat, and treacherous hearts, that ſtart aſide like a deceitful bow. Then the miniſters of the goſpel are to be wiſe in winning ſouls to Chriſt, prudent in their miniſtrations, conduct and converſation, leſt their good ſhould be evil ſpoken of, and leſt they ſhould give occaſion for the enemies of the Lord to blaſpheme; or that they may not be enſnared and hurt by thoſe that wait for their halting. Then the greateſt caution, wiſdom, prudence, ſimplicity, and a harmleſs, inoffenſive diſpoſition, are to be about miniſters of the goſpel. And hereby they manifeſt themſelves to be the ſucceſſors of the Apoſtles in the office of the holy miniſtry; and that they are ſo far qualified for preaching the goſpel and diſpenſing the ſacraments.

10. Another qualification of goſpel miniſters is that they ſtudy to approve themſelves unto God. 2d. Tim. 2. 15. Study to ſhew thyſelf approved unto God, a-

workman that needeth not to be ashamed, rightly dividing the word of truth. They are to endeavour through the strength of divine grace to approve themselves to the Lord as good workmen, who have no cause to be ashamed on account of their neglect, unskilfulness, unfaithfulness, or any other remarkable defect in the work of the holy ministry. Moreover, that with the utmost care and judgment they separate between truth and error, between important and trifling things; and to give every one a portion of God's word in due season, with a proper application of its various parts to the circumstances of their hearers. To endeavour, as much as possible, to approve themselves unto God, both in their ministerial character, and also in their private conversation as Christians: and by so doing they so far manifest themselves to be the successors of the apostle and qualified to preach the gospel, and to dispense the sacraments of the New Testament.

11. They are to be of good report, even with them that are without. 1st Tim. 3. 7. Moreover he must be of good report of them who are without, least he fall into reproach, and the snare of the devil. Gospel ministers ought to be men of clear reputation and unblemished characters, not only with Christians themselves, but also among unbelievers, or those without the pale the visible church, and who wait for the halting of of the professors of religion, especially of gospel ministers. If not, it will both be a reproach upon themselves and the cause they have espoused, or upon the ways of God and religion. And by this means the devil may take an advantage against them to the injury of their own souls, and their usefulness in the work of the holy ministry, and to the discredit of religion, the triumphs of its adversaries, and to the grief of the godly; and the stumbling of young converts. Then when they endeavour to conduct themselves in such a manner, as that they shall have the esteem even of those without the pale of the visible Church, walking worthy of that vocation

wherewith they are called, adorning the doctrine of God our Saviour, by their well ordered lives and converſations. By their ſo doing they will be the more qualified for preaching the goſpel and adminiſtering the ſacraments of the New Teſtament; and will ſo far manifeſt themſelves to be ſucceſſors in office to the Apoſtles.

12. Miniſters of the goſpel are to be blameleſs. 1ſt. Tim. 3. 2. A Biſhop muſt be blameleſs, the huſband of one wife. Tit. 1. 7. For a Biſhop muſt be blameleſs, as the ſtewards of God. They are to be of an unſpotted reputation or of an unblemiſhed moral character; free from ſcandal or reproach in their life and converſation. This will make them to be of good report among thoſe without the pale of the viſible church.

I ſhall now ſhut up this part of the diſcourſe with a few ſcripture texs, ſetting forth the character and converſation of goſpel miniſters. 1ſt Tim. 3. 1–8. This is a true ſaying, if a man deſire the office of a biſhop, he deſireth a good work. A biſhop muſt be blameleſs, the huſband of one wife, vigilant, ſober, of good behaviour, given to hoſpitality, apt to teach, not given to wine, no ſtriker, nor greedy of filthy lucre, but patient, not a brawler, not covetous; one that ruleth well his own houſe, having in ſubjection his children, with all gravity; (for if a man know not how to rule his own houſe, how ſhall he take care of the church of God?) Not a novice, leſt he be lifted up with pride—he fall into the condemnation of the devil. Tit. 1. 7–10. For a Biſhop muſt be blameleſs, as the ſteward of God, not ſelf-willed, not ſoon angry, not given to wine, no ſtriker, not given to filthy lucre; but a lover of hoſpitality, a lover of good men, ſober, holy, temperate; holding faſt the faithful word as he hath been taught, that he may be able by ſound doctrine both to exhort and convince gain-ſayers. Thus I have given the outlines of a goſpel miniſter's qualification in doctrine and practice, neceſſary for the right diſcharge of their office, taken from the

word of God, eſpecially from the epiſtles of Paul to Timothy and Titus.

To which I ſhall add a regular introduction into the office of the holy miniſtry, which may be briefly ſummed up in what follows: A ſtrict and an impartial inquiry into the abilities, learning, gifts, and graces of the perſon or perſons deſirous of entering into the office of the holy miniſtry, by the miniſters of the goſpel already in that office, who are the proper judges in that caſe, or of the neceſſary qualifications of candidates for the office of the miniſtry; and upon finding them properly or in a great meaſure ſo qualified for preaching the goſpel, they ſolemnly ſet them apart for that purpoſe, by the laying on of the hands of the Preſbytery, or by the impoſition of the hands of the ſeveral members of that body convened in a particular manner for that purpoſe. Being thus qualified and thus ſolemnly ordained to the work of the holy miniſtry, then they may be judged fit perſons for diſpenſing the ordinances of religion, for preaching the goſpel, and adminiſtering the ſacraments; as hereby the rules of Chriſt's houſe are obſerved. If ſo, if theſe are the qualifications of a goſpel miniſter, and the regulations of Chriſt's Houſe, then how unlike to theſe are not a few in the Province, who pretend to preach the goſpel, and even to adminiſter the ſacraments, have neither the abilities of the mind, nor human learning, nor knowledge in the ſcriptures, nor have taken the proper ſteps in coming into the miniſtry, and, it is to be feared, are ſtrangers to God, though confident of a ſaving change; of courſe may be deemed unlearned, ignorant, and even erroneous, and immoral, which render them very unfit to preach the goſpel, or to diſpenſe the ſacraments. Yea, perſons in the Province that never pretended to preach have baptiſed children. Now applying the aforegoing rules and qualifications to them, we eaſily ſee that they had no right to do it, and that it was the greateſt preſumption in them to have done it, and ſtill more ſo for women to do it, as it hath been done by ſome of

that ſex, even in this Province, if I am rightly informed.

But ſome of theſe claſſes mentioned will ſtill juſtify themſelves by ſaying, that though they have not human learning, which they think altogether unneceſſary to the preaching the goſpel, or for adminiſtering the ſacraments; that they preach by the Spirit, which learned men have not, and therefore are better qualified for the office of the holy miniſtry than they. That human learning doth not ſhut out the Spirit of God ſo that thoſe who have learning cannot be good men, is utterly falſe: for many very learned men have been gracious perſons. Neither doth the gracious influences of the Divine Spirit render learning unneceſſary in the work of the holy miniſtry: for they both have met in one perſon, and that in many a perſon, eſpecially in the apoſtle Paul, who was a great ſcholar. So that theſe pretenders to the ſpirit inſinuate that learned men have not the ſpirit of God, which is doing them the greateſt injuſtice, for we have found the greateſt ſcholars to be very gracious perſons. However there are ſome deſcriptions of perſons that have no learning, yet make great pretenſions to the ſpirit, and ſome of them I am well informed have carried their pretenſions ſo high in their public diſcourſes, as to have applied to themſelves the following text of ſcripture, which is applicable to Chriſt only. Iſa. 61. 1. The ſpirit of the Lord is upon me; becauſe the Lord hath anointed me to preach good tidings to the meek, and ſo forth. A high move indeed, and nothing ſhort of blaſphemy, in applying to themſelves what particularly belongs to Chriſt, as appears from himſelf, Luke 4. 18–23. And when perſons, or thoſe who pretend to preach the goſpel, make ſuch high pretenſions to the ſpirit, and that they are actuated thereby, it is time for us to take the direction of the Apoſtle, to examine the ſpirits, 1. John, 4. 1 Beloved, believe not every ſpirit, but try the ſpirits whether they be of God. There are ſpirits under different characters. There is the ſpirit of

error, 1. John, 4. 6. Thereby know we the ſpirit of truth and the ſpirit of error. A ſeducing ſpirit. 1. Tim. 4. 1. Now the ſpirit ſaith expreſsly, that in the latter days ſome ſhall depart from the faith, giving heed to ſeducing ſpirits, and doctrines of devils, ſpeaking lies in hypocriſy, having their conſciences ſeared as with a hot iron. A lying ſpirit, 1. Kings, 22. 20–26. And the Lord ſaid, who ſhall deceive Ahab, that he may go up and fall at Ramoth Gilead. And one ſaid in this manner, and another on that manner. And there came forth a lying ſpirit and ſtood before the Lord, and ſaid I will perſuade him. And the Lord ſaid wherewith. And he ſaid, I will go forth and be a lying ſpirit in the mouth of his prophets. And he ſaid thou ſhalt perſuade him, and prevail alſo: go forth and do ſo. Now therefore the Lord hath put a lying ſpirit in the mouth of theſe thy prophets; and the Lord hath ſpoken evil concerning thee. There is alſo the ſpirit of the world, 1. Corinth, 2. 12. Now we have not received the ſpirit of the world, but the ſpirit that is of God. There is the ſpirit that ruleth in the children of diſobedience, Eph. 2. 2 Wherein time paſſed, ye walked according to the courſe of this world, according to the Prince of the Power of the Air, the ſpirit that now worketh in the children of diſobedience. Therefore, as there are divers other ſpirits beſide the ſpirit of God, ſuch as the ſpirit of error, a ſeducing ſpirit, a lying ſpirit, a worldly ſpirit, a ſpirit that worketh in the children of diſobedience, it becomes us, according to Apoſtolic direction, to try the ſpirits, whether they are of God or not; and by their fruits we ſhall know them, and the following marks may give ſome light upon the ſubject, ſo that we ſhall know in ſome meaſure, whether theſe high pretenders to the Spirit of God, be really under the influences of the Holy Ghoſt in their diſcourſes.

1. The ſpirit of God is the ſpirit of truth, and leads all thoſe into all neceſſary truth, who are under his immediate direction and influence. This is clear from

John 16. 3. Howbeit, when he the ſpirit of truth is come he will guide you into all truth: for he ſhall not ſpeak of himſelf; but whatſoever he ſhall hear, that ſhall he ſpeak, and he will ſhew you things to come. It is as clear from hence as words can make it, that the Holy Ghoſt is the Spirit of Truth, and that all under his direction, guidance and influence, will be led into all neceſſary truth, otherwiſe they cannot be ſaid to be led by him. This I hope will be granted me. Then ſhould ſuch perſons as profeſs to have the ſpirit, advance things in their public diſcourſes, or otherwiſe contrary to the real and true meaning of God's word, which was indited by the holy ſpirit, which they certainly do, without charging them injuſtly. Let the diſcourſes of thoſe that make great pretenſions to the ſpirit, be tried by the ſcriptures of truth, or by the law and the teſtimony, and in a great meaſure they will be found inconſiſtent therewith. Then can ſuch perſons, very erroneous in their principles, advancing contrary things to the word of God, be ſaid in theſe diſcourſes to be under the direction of the Holy Ghoſt or led and guided by the Spirit of God, which every man muſt be who profeſſes to have ſo much of the ſpirit as they pretend to: may we not rather place them under the ſpirit of error, than to be led by the ſpirit of truth, and that they have no claim upon having the ſpirit of God. It will not be their bold aſſertions that will prove they have the ſpirit of God, and of courſe preach by the ſpirit, when their diſcourſes in public, if any thing, are full of error and cannot abide to be tried by the word of God. Therefore I would have ſuch ſeriouſly to conſider what ground they have for ſuch bold aſſertions that they have the ſpirit of God. If they really have, let them bring forward their proof: and to be led by the ſpirit of God into all neceſſary truth, is one good reaſon for it. But in this their principles and public diſcourſes witneſs againſt them.

2. The ſpirit of God is a ſpirit of knowledge and un-

derſtanding, John 14. 26. But the Comforter, which is the Holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things and bring all things to your remembrance whatſover I have ſaid unto you. Chap. 16. 13. Howbeit, when he the ſpirit of truth is come he will guide you into all truth: for he ſhall take of mine and ſhall ſhew it unto you, he ſhall not ſpeak of himſelf, but whatſoever he ſhall hear, that ſhall he ſpeak, and ſhew you things to come. 1. John, 2. 20. But ye have an unction from the Holy One, and ye know all things. From hence it will or doth appear that ſuch perſons as are taught by the ſpirit of God, and under his direction and influence, will be men well acquainted with the doctrines of Chriſt, or mighty in the ſcriptures, or they will be perſons well inſtructed in the kingdom of God. For the ſpirit was to teach them all things, and to bring all things to their remembrance, and that they had an unction from the Holy One, and knew all things. And though theſe general expreſſions may not be taken in an unlimited ſenſe, that the perſons referred to were to be taught ſo as to know every thing of the doctrines of Chriſt, yet it will be admitted that by their being taught all things; and by their knowing all things, we may ſafely underſtand that they ſhould know much; or be much acquainted with the doctrines of Chriſt, and well verſed in the ſcriptures of truth. This I hope will be granted me. Then can it be ſaid that perſons groſsly ignorant and unacquainted with the leading doctrines of the goſpel, are under the immediate direction and influence of the Holy Spirit? And yet ſome ſuch are found among thoſe that make great pretenſions to the ſpirit. May they not rather be ranked with the novices which the Apoſtle would not have admitted into the office of the holy miniſtry, or with the blind guides upon whom our Lord pronounces a woe: or thoſe blind leaders of the blind, both of which fall into the ditch? I think they have a better right to be ranked with theſe, than to ſay that they are under the direction and influence of the Holy Spi-

rit, who communicates light and knowledge to all under his direction and influence. Thoſe taught by him are no novices in the doctrines of Chriſt we may be well aſſured, and that they who profeſs to have a great ſhare of the ſpirit, and yet ſo groſsly ignorant of the leading doctrines of religion, as a great many of them really are, have no part nor lot in the matter, otherwiſe the ſcriptures would not have ſet forth thoſe under the influence of the divine ſpirit, to be perſons of extenſive knowledge. Then thoſe under the direction of the Holy Ghoſt will be well acquainted with the truth as it is in Jeſus Chriſt, and the truth makes them free.

3. The Spirit of God is an uniform ſpirit, conſiſtent with himſelf, ſettled, and ſteadily purſuing one uniform plan. Theſe things are evident in the ſcriptures, which he moved holy men to write, and though ſome of the penmen lived far remote, both with reſpect to time and place, yet we ſee a wonderful and ſtriking uniformity and concord running through the word of God from beginning to end, and one part conſiſtent with another, and though the ſcriptures were long in finiſhing, nearly ſixteen hundred years, and conſiderable intervals or ſpaces of time between the writing of ſome of the parts; yet during this long ſpace of time, and the intermiſſions which took place between the writing of the different parts of ſcripture, God the Holy Spirit employed different perſons to write the ſcriptures, that could have no opportunity for colluſion; yet we find the Holy Ghoſt uniformly, conſtantly, and ſteadily purſuing the ſame plan, from firſt to laſt, with the parts which compoſe it, whether faith or practice. Theſe things are evident in the word of God, which the Holy Ghoſt moved holy men to write. Therefore we may conclude that he is an uniform Spirit, conſiſtent with himſelf, and ſteadily purſuing one uniform plan, and is the ſame ſpirit as ever, acting in the ſame manner upon the minds of men, nor can we ſuppoſe that he will

ſuffer perſons under his guidance and direction, and influence, to deliver any thing diametrically oppoſite to what theſe holy men have written, moved by him thereto. If this was the caſe, which it is not, then he would be building with one hand, pulling down with the other, and acting inconſiſtent with himſelf, which he never will. Then if this is the caſe, then can thoſe be ſaid to be under the ſpirit's direction and influence in their public diſcourſes, or in writing, who pour forth a torrent of words contrary to the ſcriptures; and incoherent, inconſiſtent, and contradictory? This ſurely cannot be admitted, therefore thoſe that are inconſiſtent with themſelves, ſometimes delivering one thing, and not long after delivering what is contrary thereto, ſhifting and turning from one thing to another, leaving one doctrine and believing its oppoſite: and as poſitive that they were under the influences of God's ſpirit when they held to their former opinion, or what they have caſt off, as they are now in what they hold; and that is—with a great deal of aſſurance.. Truth when once received, needs not be given up, but ſhould be retained, and will be adhered to by all under the ſaving influence of God's ſpirit, and men under his direction will have a great degree of uniformity and conſiſtency in their diſcourſes which a great many have not, who pretend to have a great meaſure of the ſpirit.

4. The Spirit of God is a ſpirit of regularity, connection, and preciſion. This is alſo evident from the ſcriptures which he moved holy men to write. In them there is a regular chain of doctrines, of duties, of promiſes, of threatenings; a regular chain of hiſtory and propheſies, a chain of arguments—ſound and concluſive, and all with the greateſt preciſion and exactneſs. This will be admitted by all who are anywiſe acquainted with the word of God. Then can perſons be ſaid to be under the influence of the ſpirit, whoſe public diſcourſes have neither order, connection, nor preciſion in them, but may be truly ſaid to be a jumble of

words, a rhapſody of matter, without any method or order; an heap of incoherent things which have neither connection with, nor dependence upon, one another, or a looſe harangue, very unlike perſons under the direction of the Holy Ghoſt, and can have no juſt claim upon having the ſpirit of God, which they pretend to have.

5. The Spirit of God had ſome particular end in view in what he dictated to holy men; and not only propoſed the end, but alſo followed it up and accompliſhed the end which he propoſed. This is alſo clear from the ſcriptures, whether it be to eſtabliſh ſome doctrine, or to explain or enforce ſome duty. Then can they be ſaid to be under the direction of God's ſpirit, that whatever they may propoſe to themſelves in their public diſcourſes; yet notwithſtanding, do not follow up their deſign, if they can be ſaid to have any, neither prove nor eſtabliſh any thing to the purpoſe, but continue ſpeaking, tacking one ſentence to another, and poſſibly one ſcripture text to another, without doing any thing to the purpoſe. And when they have concluded, there is no knowledge of divine things communicated or conveyed to the hearers, no doctrine eſtabliſhed; no duty explained or properly enjoined, but a looſe harangue, in which the ſpirit of God hath no hand, or of which he is not the author. It would be preſumption, yea blaſphemy, to ſay that theſe nonſenſical effuſions were delivered by his direction. They may be ſaid to be thoſe wandering ſtars which the Apoſtle Jude ſpeaks of, to whom is reſerved the blackneſs of darkneſs forever; and as one well expreſſes it, with a ſhining blaze of profeſſion, and pretence of knowledge, piety and zeal, they reſtleſsly move in the firmament of the viſible church, and unceaſingly bewilder themſelves and others into the perplexed mazes of error, and the dreary hopeleſs ſtate of endleſs woe. Without being of any real ſervice to them they pretend to inſtruct, going they know not where, and doing they know not what. Thus, with all their pretenſions to the Spirit of God.

6. The Spirit of God illuminates the mind, and enables thoſe under his influence and direction to ſee and underſtand divine truths themſelves, and clearly to explain and lay them before others. This will be the caſe, leſs or more, with all under his guidance and direction. Then can perſons be ſaid to be under his influence, who darken things with words without knowledge, and rather perplex than reſolve, and confound rather than inſtruct, and bewilder rather than edify? Can ſuch perſons be ſaid to be led by the Spirit of God; let their pretenſions be never ſo great? And yet ſuch is the caſe with ſome, if not many, who profeſs to be under the direction of the Holy Ghoſt, incapable of caſting light upon a ſubject, but rather bewilder the hearers than edify them? Can ſuch perſons be ſaid to be under the influence of God's ſpirit, let their pretenſions thereto be never ſo great, who rather bewilder than caſt light upon a ſubject? Yea, incapable of doing it. For as he is an enlightening ſpirit he will communicate knowledge and underſtanding in divine things to ſuch as are under his influence, as will enable them to ſet things in their proper light.

7. The ſpirt of God is a holy ſpirit, and both diſpoſes and enables to holy things, whether in faith or practice; and thoſe under his influence will certainly ſtudy to promote holineſs in doctrine and practice; but ſome of theſe who pretend to have the ſpirit, do neither: of courſe cannot be ſaid to be under his influence.

I have endeavoured to ſhew the qualifications of goſpel miniſters; perſons proper for preaching the goſpel, and for diſpenſing the ſacraments; and as there are divers who pretend to have the ſpirit of God, and cry down learning, and profeſs to go by the ſpirit in their public diſcourſes, I have given a few marks of God's ſpirit, to enable people, in ſome meaſure, to know ſuch as are under his direction and influence; and whether thoſe perſons who openly profeſs to have the ſpirit of God, are really actuated by him or not.

And what hath been ſaid upon this part of the ſubject will lead us to conclude that if ſuch are the qualifications of goſpel miniſters, that there are numbers in that office, and eſpecially in this Province, very unfit for the office of the holy miniſtry, and have no juſt claim to the Holy Spirit, which they ſo much pretend to, and in my judgment they have unwarrantably taken upon them that office. I am not their enemy, nor do I wiſh them harm, nor any perſon whatever, yet I honeſtly declare that in my judgment and opinion they have gone beyond their line, or without their proper ſphere, in taking upon them the office of the holy miniſtry, to preach and to diſpenſe the ſacraments; as they appear to be deſtitute of the qualifications neceſſary for theſe purpoſes. It is vain to urge that the Apoſtles were but fiſhermen, and had juſt left their nets to preach the goſpel, and therefore illiterate men may leave their trades, whether ſhoemakers or tailors, or any other buſineſs, and ruſh into the miniſtry. It is not a parallel caſe I aſſure you. I do not blame them for their being of ſuch and ſuch occupations in life, to leave them and preach the goſpel, did they take the ſteps neceſſary for entering upon that office as they ought, and as have been briefly laid before you. Perſons ſo groſsly ignorant as ſome of them, and no extraordinary aid to be expected, muſt be very improper for that office. No extraordinary gifts and graces beſtowed upon any now, as were then, which immediately qualified them for the right diſcharge of their duty. They were immediately ſent out by their Lord in perſon, who would not be wanting to them for his work and ſervice. But it would be great boldneſs and preſumption in any illiterate tradeſman to ſay that he was immediately called of God, or of Chriſt, as they were, to preach the goſpel and to diſpenſe the ſacraments. And although they make themſelves and others believe it, yet it is ſtill preſumption, and beyond their line. I ſhall thus far yield to them as to ſuppoſe them to be ſerious, and in ſome meaſure moved with a deſire to pro-

mote the salvation of others, which it is possible is more than I ought to grant, yet allowing it so far to be the case: yet all serious persons are not to be preachers; nor all, who wish well to the souls of others to take upon them the office of the holy ministry, otherwise every Christian, or godly man, would be a minister: for I verily believe that every gracious person wishes the salvation of his fellow men, and would wish to promote it as much as he can, but doeth it in his private capacity, and within his own sphere, by earnest prayer to God, private admonition, warning and counsel, and by a good example. And had such as I have reference to kept here, they might have been more serviceable to the real interests of religion than they now are, in the public character which they have unwarrantably assumed: for they must certainly know that a man is not crowned, unless he strive lawfully, and this they appear not to have done; and therefore cannot expect the reward. I would have them to consider attentively the danger they expose themselves to, who run without being sent of God, which will appear from the following texts of scripture. Jerem. 23, 21. I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied. V. 25–28. I have heard what the prophets said that prophesied lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies? Yea, they are the prophets of the deceit of their own hearts, who think to cause my people to forget my name by their dreams, which they tell every one to his neighbour, as their fathers have forgotten my name for Baal. V. 31. 32. Behold I am against the prophets saith the Lord, that use their tongues and say, he saith. Behold I am against them that prophesy false dreams saith the Lord, and do tell them, and do cause my people to err by their lies, and by their lightness. Yet I sent them not, nor neither commanded them, therefore they shall not profit this people at all saith the Lord. Also to lay to heart what he saith respecting

blind guides. Matth. 15, 14. Let them alone; they be blind leaders of the blind; and if the blind lead the blind, both ſhall fall into the ditch. Luke 6, 39. Can the blind lead the blind? ſhall not both fall into the ditch? Matt. 23. 16. Woe unto you blind guides. It is a ſerious matter to be ranked with them; and perſons ſhould be careful not to be of that number, if not they will ſhare the ſame fate, I would have them to conſider the fate of King Uzziah, who would needs burn incenſe upon the altar of incenſe, which was not his province. For though a King, yet not a Prieſt, and of courſe had no right to burn incenſe, nor to do any thing which pertained to the prieſt's office; and for his intruſion was ſeverely puniſhed, and that with a leproſy until the day of his death. 2d Chron. 26. 16-22. But when he was ſtrong, his heart was lifted up to his deſtruction, for he tranſgreſſed againſt the Lord his God, and went into the temple of the Lord to burn incenſe upon the altar of incenſe. And Azzariah, the high prieſt, went in after him, and with him fourſcore prieſts of the Lord, that were valiant men, and they withſtood Uzziah, the king, and ſaid unto him, it appertaineth not unto Uzziah to burn incenſe, but to the prieſts, the ſons of Aaron, that are conſecrated to burn incenſe to the Lord. Go out of the ſanctuary, for thou haſt treſpaſſed, neither ſhall it be for thine honour from the Lord God. Then Uzziah was wroth, and had a cenſer in his hand to burn incenſe; and while he was wroth with the prieſts, the leproſy roſe upon his forehead, before the prieſts, in the Houſe of the Lord, from beſide the incenſe altar. And Azzariah, the chief prieſt, and all the prieſts looked upon him, and behold he was leprous in his forehead, and they thruſt him out from thence, yea himſelf haſted to go out, becauſe the Lord had ſmitten him; and Uzziah was a leper until the day of his death, and dwelt in a ſeparate houſe, being a leper, for he was cut off from the houſe of the Lord. Here the King paid dear for his intruſion

upon the prieſts' office. Even though a King the Lord did not ſpare him; which ought to be a loud warning to all to take heed to what they do in taking upon them the office of the holy miniſtry: for God will require it of them, ſooner or later. For though ſentence againſt an evil work be not ſpeedily executed; yet not repealed, but continues in full force, and the longer deferred the weightier it will fall at laſt. And I would farther warn them, that neither ignorance, impudence, nor preſumption, of which they ſeem to have a large ſhare, will be of any avail to them, when the great King and Head of the Church comes to call falſe teachers to an account for ther intruſions. Nor will it be of any ſervice to them to ſay that they have the Spirit of God: for bare and even bold aſſertions are no proof. By their fruits ye ſhall know them. Neither will it be of any ſervice unto them that they are zealous: for zeal may be without knowledge. Neither will it avail them to think highly of themſelves: for they may think of themſelves above what they ought to think, deceiving their own ſouls, which it is to be feared they do. Theſe things I warn them of, without the leaſt deſign to give offence, or to irritate. And though I have ſaid things which may bear hard on ſome, yet I have endeavoured to do it in the ſpirit of meekneſs, without uſing opprobrious names, but have treated them as men, though much oppoſed to their principles; and that part of their conduct in aſſuming the office of the holy miniſtry, for which they are unqualified. And if any think that there was none occaſion for ſaying thoſe things which I have ſaid upon this part of the ſubject, let them paſs it by as unneceſſary; but if upon reading theſe particulars they find them to be true, which I hope they will, and that there was good ground for all that hath been ſaid, then let it have its weight and due influence in avoiding ſuch.

It hath been ſaid that the conduct of the regular Clergy hath been reprehenſible, and which hath been the cauſe

of theſe illiterate men becoming teachers of the people, and they falling in with them. Although I do not deem it a ſufficient reaſon either for the one or the other of them, though plauſible, yet I would earneſtly recommend to the regular clergy to take heed unto themſelves and to their doctrine, to preach the truths of the goſpel, to be circumſpect in their walk and converſation, and to walk worthy of that vocation wherewith they are called, and this will ſo far leave them inexcuſable. It is pity that thoſe who profeſs to be properly trained up for the office of the holy miniſtry, and to be regularly introduced into office, ſhould give any juſt handle for others to make a ſchiſm in the body. They no doubt will do it. But let them have as little occaſion for it from us as we poſſibly can; and then they, and not we, ſhall bear the blame. So that I would ſeriouſly recommend to regular clergymen, of whatever denomination, to be found in their doctrines, and circumſpect in their walk and converſation.

Thus I have endeavoured briefly to ſet before you the qualifications of a goſpel miniſter, whoſe right it is to preach the goſpel and to diſpenſe the ſacraments, as being moſt likely the apoſtles' ſucceſſors in office, and have avoided diſputes on the ſubject as much as poſſible. The adminiſtrators of the ordinance of baptiſm, upon which I treat, is a part of the inſtitution, therefore right that I ſhould endeavour to ſhew who they are, and their qualifications for that office, which I have done with as much candor, impartiality, plainneſs and ſimplicity, as I poſſibly could, without the leaſt deſign to hurt any denomination of profeſſing Chriſtians whatever; and if offence is taken, none was intended; and therefore they muſt bear it as well as they can, and make as good uſe of it as in them lies.

IV. The next thing propoſed in the method, was to ſhew who are the ſubjects of baptiſm, whether adult or grown up perſons, or infants, or both; and in whoſe

name they are to be baptiſed; and what is comprehended therein, or intended thereby. All nations, Gentiles as well as Jews, children, and grown up perſons under certain circumſtances, are to be baptiſed. And

Firſt—With reſpect to grown up perſons, who are capable of being ſponſors for themſelves, and have not been baptiſed in their infancy. Theſe, upon a profeſſion of their faith in Chriſt, and obedience to him, are to be admitted to baptiſm; but not until then. Perſons to be baptiſed previous thereto, are to be well inſtructed in the doctrines of the Chriſtian religion; in the nature and deſign of the ordinance; and in the obligations they are coming under by their baptiſm. Moreover they ought to give ſome evidence of their repentance towards God, and faith towards our Lord Jeſus Chriſt; and alſo of their firm and determinate purpoſe and reſolution, through the ſtrength of Divine grace, to cleave to Chriſt amidſt all the oppoſition and diſcouragements they may meet with, either from without or within; that they will conſtantly go on in ſtrength of God the Lord, making mention of his righteouſneſs, even of his only. It is a matter of the greateſt importance, and ought not to be raſhly gone into, either by the adminiſtrator or the perſon to be baptiſed. We ſee Philip did not raſhly baptiſe the eunuch; he inquired into his faith: when the eunuch ſaid, here is water, what hinders me to be baptiſed? Nothing, ſaith he, if thou believeſt. Which leads us to underſtand that he made inquiry, and ſatisfied himſelf with reſpect to the eunuch's faith before he baptiſed him, which renders it manifeſt that Philip did not go about the matter raſhly. So ought every miniſter of the goſpel in his adminiſtering this ordinance to grown up perſons; and to make diligent inquiry into the knowledge and faith of the perſon to be baptiſed, and of his or her pious diſpoſition; and of their reſolution to cleave to the Lord; otherwiſe the adminiſtrator proceeds unwarrantably. It is true, after all his care, he may be led to adminiſter the ordi-

nance to an undeserving person, as the same Philip baptised Simon Magus. This cannot be altogether avoided: ministers are but men, and not God to know men's hearts; they can only judge from outward appearance, and by what they may know of the person. And though some will impose upon themselves, and upon the ministers of the gospel, yet it is the business of administrators to be careful in admitting persons to baptism; and the more so, as they are apt to be imposed upon. It is also the business of people themselves to be careful in having the ordinance of baptism administered unto them; as they are then solemnly devoting themselves to the service of God, and openly and avowedly declaring themselves to be the disciples and followers of Christ, and members of his visible church; and this they do in the most public and solemn manner, and therefore ought seriously to consider the matter previous to their baptism, and to be careful to lay a good foundation, otherwise the building will come to nought, and their latter end will be worse than the beginning, as was the case with Simon Magus. Therefore persons ought to be sincere and upright in their intentions, and seriously to go about their baptism, if they mean to have the gracious presence of God with them in, and his blessing upon, the ordinance. The grown up persons whom we read of in the scriptures to have been baptised, appear to have been believers in Christ; therefore it is an example for us to follow in being baptised, and is strictly to be observed by all who would do their duty aright. Then adult persons are to be admitted to baptism, be they of whatever nation, or country, or tongue, or people, or kindred, they may, upon professing their faith in Christ and obedience to him; yea, bond or free, male or female. This is evident from scripture, and herein are we perfectly agreed with those, who deny baptism to infants, that grown up persons should be taught and profess their faith in Christ and obedience to him, and give satisfactory evidence of a pious dispo-

ſition. In all theſe things we agree with them; but go farther in ſaying that the children of ſuch parents as are within the pale of the viſible church, are to be baptiſed, even ſhould one only of the parents be Chriſtian. And this we accordingly practice, and judge ourſelves to be ſupported in this practice by ſcripture, and the conſtant practice of the Chriſtian church in all ages, both in the apoſtles' days and ever ſince: and if theſe things can be fairly made out, which I hope will be done to the ſatisfaction of reaſonable, unprejudiced perſons, by offering ſuch arguments and conſiderations as appear to be ſatisfactory and concluſive, then we are in the right in practiſing infant baptiſm, however much it may be cried down by thoſe oppoſed to it. The arguments I ſhall bring forward in proof of, or in favour and ſupport of, infant baptiſm, ſhall be from the ſcriptures, and the practice of the Chriſtian church in all ages; and theſe arguments ſhall be as fairly ſtated, and as candidly diſcuſſed, and with as much meekneſs, as I poſſibly can, and, though a controverted point, ſhall endeavour to treat the ſubject with coolneſs and moderation. And

The firſt argument I would offer in proof and ſupport of infant baptiſm, ſhall be from the words of inſtitution itſelf: Go teach all nations, baptiſing them. The words in the original are: *Matheteuſate panta ta Ethne;* which may be rendered, Go and diſciple all nations, or gather diſciples to me out of all nations, as well as to go and teach all nations, as the verb *matheteuo* is ſometimes taken. In the words we may obſerve in the firſt inſtance that the commiſſion given the apoſtles at this time is enlarged by on a former occaſion. Their firſt commiſſion was confined to the Jews only. In the way of the Gentiles, go ye not; nor into any city of the Samaritans enter ye not, but go to the loſt ſheep of the houſe of Iſrael. The reſtraint is now taken off, and the commiſſion enlarged: and they are deſired to go and make diſciples of all nations, Gentiles as well as Jews.

Then if the commiſſion is ſo far enlarged as to take in the Gentiles with the Jews, this ſame conſideration is in favour of infants being baptiſed, for they make a conſiderable part of the nations. And as our Lord hath enlarged it in favour of the Gentiles, it is not probable that he would have made narrower by caſting out infants, which for about two thouſand years had been taken into the Church by circumciſion, eſpecially without letting us know that he had done it. And as he was changing the mode, and enlarging the commiſſion, now was the time to make this alteration, if he had been deſigned to have made it, though we are not to dictate to him, but to allow him to take his time in appointing his ordinances. However, according to human probability, now was a proper time to have the alteration with reſpect to infants made, which he hath not ſo much as hinted at, and of courſe we preſume and naturally infer, that he did not deſign their being denied baptiſm. And though it may refer to adult perſons in the firſt inſtance, yet children of courſe are included with the parents, agreeable to a long received practice in the church, in taking children with their parents into the church. This, long practiſed by the Jews, the then people of God, that when they received proſelytes into their communion they received their children alſo, agreeable to God's command. It is true, that neither children, nor grown up perſons, are particularly mentioned in theſe words of the inſtitution, or in any part of it, but the nations, it is therefore reaſonable to ſuppoſe that both are included, as neither of them are particularly ſpecified, and for this very reaſon I ſhould ſuppoſe both were intended. The Apoſtles were to diſciple and baptiſe the nations, which includes every age and ſex, old and young, male and female, and therefore they would think it their duty to baptiſe infants as well as adults, ſeeing it had been the practice of the church to receive infants; and as the practice of taking infants into the church had been ſo long in uſe, and had

not been forbidden; though the mode of introduction was altered, yet not the ſubject, therefore the Apoſtles would think themſelves, by this brief commiſſion, to be warranted to baptiſe infants, as well as grown up perſons, according to the covenant which God made with Abraham, Gen. 17. 9–15. And God ſaid unto Abraham, thou ſhalt keep my covenant, therefore, thou and thy ſeed after thee in their generations. This is my covenant which ye ſhall keep between me and you, and thy ſeed after thee; every man-child among you ſhall be circumciſed. And ye ſhall circumciſe the fleſh of your foreſkin, and it ſhall be a token of the covenant betwixt me and you; and he that is eight days old ſhall be circumciſed among you, every man-child in your generations, every man-child that is born in the houſe, or bought with money of any ſtranger, which is not of thy ſeed. He that is born in thy houſe, and he that is bought with thy money, muſt needs be circumciſed, and my covenant ſhall be in your fleſh for an everlaſting covenant. And the uncircumciſed man-child, whoſe fleſh of his foreſkin is not circumciſed, ſhall be cut off from among his people; he hath broken my covenant. Here we ſee infants received into the church by circumciſion, as well as perſons grown up, and alſo their intereſt in the covenant, and church membership. Moreover, with reſpect to perſons being admitted to the Paſſover, proſelytes were to be admitted by circumciſion, and all their males were to be circumciſed, Ex. 12. 43–50. And the Lord ſaid unto Moſes and Aaron, this is the ordinance of the Paſſover, there ſhall no ſtranger eat thereof, but every man's ſervant that is bought with money, when thou haſt circumciſed him, then ſhall he eat thereof. A foreigner and an hired ſervant, ſhall not eat thereof. In one houſe ſhall it be eaten; thou ſhalt not carry forth aught of the fleſh abroad out of the houſe: neither ſhall ye break a bone thereof. All the congregation of the Children of Iſrael ſhall eat it; and when a ſtranger ſhall ſojourn with you and keep the Paſſover to the Lord, let

all his males be circumcised, and then let him come near and keep it, and he shall be as one born in the land: for no uncircumcised person shall eat thereof; one law shall be to him that is home born, and to the stranger that sojourneth among you. Herein we have a law established for introducing persons into the church of God; the parents with the children, children to be taken in with their parents: and this practice long continued in the church of God; about two thousand years at the time our Lord instituted the ordinance of baptism; and that this practice of taking in infants into the church, had not been laid aside, nor the law revoked or repealed: therefore we look upon it still in force, and it is reasonable to suppose that the apostles would understand our Lord in the words of institution, when he said, Go and teach all nations, that the children with the parents were to be received into the church by baptism, as they had been by circumcision for so long time past. They would also recollect that Christ had taught them that little children belonged to the kingdom of Heaven; that he had laid his hands upon them, and accordingly had pronounced a solemn blessing upon them; and also gives us to understand, that his will was that they should be received in his name, as belonging to him; and that they themselves had been reproved for their forbidding children to be brought to Christ to receive his blessing; that Christ had never said, nor given the least reason to think, that it was his will to cut off infants from being members of the church, or that he meant to abridge the privileges of children in the least. They must have considered their commission in this light for the reasons given; to wit—for the right they had since there had been a church in the world; and this right not being revoked; and, thirdly, for the favour Christ manifested towards children. They would be naturally led to consider them as a part of the nations. Therefore the words of the institution itself favours infant baptism, and gives ground to the practice.

2. Another argument I would offer in ſupport of infant baptiſm, that children are comprehended in the covenant along with their parents, in their ſucceſſive generations, and the outward ſign or token of an intereſt in the covenant was to be applied to infants. This is manifeſt in the covenant which God made with Abraham, Gen. 19. 1–15. And when Abraham was ninety years old and nine, the Lord appeared to Abraham, and ſaid unto him, I am the Almighty, walk before me, and be thou perfect, and I will make my covenant between me and thee, and I will multiply thy ſeed exceedingly. And Abraham fell on his face: and God talked with him, ſaying, as for me, behold my covenant is with thee, and thou ſhalt be a father of many nations; neither ſhall thy name be any more Abram, but thy name ſhall be called Abraham, for a father of many nations have I made thee. And I will make thee exceeding fruitful, and make nations of thee, and kings of thee, and I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, in their generations, for an everlaſting covenant: to be a God to thee, and thy ſeed after thee. And I will give unto thee, and thy ſeed after thee, the land wherein thou art a ſtranger, all the land of Canaan, for an everlaſting poſſeſſion, and I will be their God. And God ſaid to Abraham, thou ſhalt keep my covenant, therefore, thou and thy ſeed after thee, in their generations. This is my covenant which ye ſhall keep between me and thee, and thy ſeed after thee; every man-child among you ſhall be circumciſed. And ye ſhall circumciſe the fleſh of your foreſkin, and it ſhall be a token of the covenant betwixt me and you. And he that is eight days old ſhall be circumciſed among you, every man-child in your generations, he that is born in the houſe, or bought with money of any ſtranger, which is not of thy ſeed. He that is born in thy houſe, and he that is bought with thy money, muſt needs be circumciſed, and my covenant ſhall be in your fleſh for an everlaſting covenant.

And the uncircumciſed man-child, whoſe fleſh of his fore-ſkin is not circumciſed, that ſoul ſhall be cut off from among his people: he hath broken my covenant. It is evident from this paſſage, that God took the children of Abraham, with Abraham himſelf, into the covenant which he made with him, and the ſame token of the covenant that was applied to himſelf, was applied to his children, or ſeed, as a proof that he takes the children into covenant with himſelf, along with the parents. They are both comprehended in the covenant; for when God takes people into covenant, he includes the children with the parents. He ſays to Abraham, I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, in their generations, for an everlaſting covenant, to be a God unto thee, and thy ſeed after thee. He did not enter into covenant with Abraham alone, but takes his children, or ſeed, alſo. And this he doth in all his federal tranſactions with his people, as will appear from what follows: and

1. With reſpect to Adam and his ſeed: his ſeed, or children, were comprehended in the covenant which God made with Adam, otherwiſe ſin could not have entered into the world by this one man, nor could death have paſſed upon all men; neither could all have ſinned in him; nor would thoſe have died, who had not ſinned after the ſimilitude of Adam's tranſgreſſion. Theſe things could not have taken place, had not his poſterity, or ſeed, in their ſeveral generations, been included in covenant with him.

2. Moreover, in the covenant which God made with Noah and his ſons, he included their children, Gen. 9 8. 9. And God ſpake unto Noah, and his ſons with him, ſaying, And I, behold I eſtabliſh my covenant with you, and your ſeed after you. In this covenant the children are included in the covenant with the parents.

3. The Lord comprehended the children of the Iſra-

elites with their parents, in that covenant which he made with them in Horeb, Deut. 4. 10. Eſpecially the day that thou ſtoodſt before the Lord in Horeb, when the Lord ſaid unto me, gather me the people together, and I will make them hear my words, that they may learn to fear me all the days of their lives that they ſhall live upon the earth, and that they may teach their children. Chap. 29. 1. Theſe are the words of the covenant, which the Lord commanded Moſes to make with the children of Iſrael in the land of Moab, beſide the covenant which he made with them in Horeb. V. 9–16. Keep therefore this covenant and do them, that ye may proſper in all ye do. You ſtand all of you this day before the Lord your God; your Captains of your Tribes, your Elders, and your Officers, with all the men of Iſrael, your little ones, your wives, and the ſtranger that is within thy camp, from the hewer of wood to the drawer of water, that thou ſhouldſt enter into covenant with the Lord thy God, and into oath which the Lord thy God maketh with thee this day: that he may eſtabliſh thee to-day for a people to himſelf, and that he may be unto thee a God, as he hath ſaid unto thee, and as he hath ſworn unto thy fathers, to Abraham, to Iſaac, and to Jacob. Neither with you do I make this oath and this covenant, but with him who ſtandeth with us here this day before the Lord our God; and alſo with him that is not with us here this day. In theſe covenants which God made with his people, it is manifeſt that he comprehended the children along with the parents in the covenant, to partake of the privileges annexed to the covenant; and alſo to perform the duties of the covenant. And in the covenant which the Lord made with Abraham, the token of the covenant, which was circumciſion, was to be applied to the children along with the parents. And Ishmael was circumciſed, as well as Abraham his father was, when only thirteen years old, when at that age he could not have been admitted on his own account. Then if the

Lord, in the covenant which he makes with his people, comprehends the children with their parents in that covenant, and commands the token of the covenant to be applied to the children as well as the parents, then, upon this footing, the children of Chriſtian parents have a right to baptiſm with their parents, as being under the ſame covenant; and being ordered to have the ſame ſign or token to be adminiſtered unto them. It is certainly doing them thegreateſt injuſtice to deprive them of thoſe privileges which God hath granted them in his word, and left it on record, as a ſtanding memorial of his early regard for their intereſt, and as their charter, ſecuring to them their covenant privileges. And it is doing them injuſtice to deny them what God gives to them, as they are under the ſame covenant with their parents, ſo have a right to the token of the covenant along with them, as the Lord hath commanded.

Moreover, God promiſes in this covenant, not only to be a God to Abraham, but alſo to be God of his ſeed—Saith the Lord, unto thee, and thy ſeed after thee, will I be a God. Therefore, if the Lord ſaith that he will be a God both of his people, and God of their children likewiſe, then we are to look upon them as God's children, and if he declares them as ſuch, then we are warranted to admit them to the privileges of his children, and wrong them if we do not. For though we are not to take the children's bread and to caſt to dogs, yet we are not to withhold the children's bread or privileges from themſelves. From theſe conſiderations, ariſing from the covenant which God made with Abraham, comprehending the children with the parents, and enjoining the ſeal of that covenant to be applied to the children as well as to their parents, and that in their very infancy, or when but eight days old; and his declaring himſelf not only to be the God of the parents, but alſo the God of their ſeed. Theſe things ſpeak in favour of children, as having a right to the privileges of the covenant, and of courſe warrant us to adminiſter to them

the token of the covenant, or to baptiſe the infants of Chriſtian parents; and deſire baptiſm for their children. Theſe appear to be reaſons for infant baptiſm, as this covenant was not limited to the immediate children of Abraham, but extends to parents, with their children, in their ſucceſſive generations. It was to be an everlaſting covenant, ſo that parents, with their children, are intended in ſucceeding generations, as well as Abraham and his immediate ſeed. And all his ſpiritual ſeed, in every age, is to be underſtood alſo, as ſhall be ſhewn in its proper place.

3. Another argument I would offer in ſupport of Infant Baptiſm, ſhall be what the apoſtle Peter urged upon the day of Pentecoſt, in order to perſuade thoſe converted on that day to be baptiſed. Acts 2 38–39. Then Peter ſaid unto them, Repent and be baptiſed, every one of you, in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt: for the promiſe is to you and to your children, and to all that are afar off, even as many as the Lord our God ſhall call. There are two things in particular to be enquired into in this paſſage. 1. What we are to underſtand by the promiſe here mentioned by the apoſtle, or to what promiſe it may refer. 2. The perſons to whom it is made, or thoſe to whom the bleſſings contained do belong or refer. And firſt with reſpect to the promiſe. A promiſe may be thus defined: Firſt, there is ſomething good in it, and the perſon that makes it tells the perſon or perſons that he will beſtow the intended good in due time. And the promiſe mentioned by the apoſtle, I apprehend, is that made to Abraham and to his ſeed. This ſeems to be agreed upon by thoſe that hold to infant baptiſm, and as the Revd. Peter Edwards expreſſes my mind upon the paſſage in his Treatiſe on Baptiſm, page 81, I ſhall give it in his own words: When any diſpute happens upon any place of ſcripture, and it cannot be ſettled from the context, the beſt way is to paſs to a ſimilar place and

observe (if there be any plain indications) in what manner that was understood, and what practice took place upon it. That passage to which the text bears the strongest resemblance is Gen. 17, 7. I will establish my covenant to be a God to thee, and to thy seed. There is no place in scripture so like the text as this: they are both worded in the same way—to thee and to thy seed —you and to your children. They are both connected with a religious ordinance. By seed, which is the same as children, was meant an infant of eight days old and upwards; and because a promise is made to the seed, an infant becomes the subject of a religious ordinance. Now if the language of the text be similar, and if it be connected with a religious ordinance as that was, what better comment can be made upon it than what the passage suggests? Why should not the ideas be alike, when the language and circumstances are so? The reason for a comparing of scripture with scripture is this. When God uses the same kind of language in two places of scripture, and the circumstances are alike, it is plain he means to be understood as intending similar things. This is so sure a rule of interpretation, that we are not afraid of venturing our everlasting interests upon it; and by adopting it in this instance the result will be clearly this: that the Holy Ghost, by the phrase you and your children, mean adults and infants; that these are placed together in the same promise; and that the promise made to adults and infants is connected with baptism; and from hence it may be proved that infants are placed in the same relation to baptism, as they were of old to circumcision. Thus then the promise mentioned by Peter, in the passage under consideration, is that promise made to Abraham and his seed, that he would be a God to him and his seed. And it remains to show to whom the promise belongs. It was in the first instance to Abraham and his seed, in the next instance to those that were converted, and to their children, and to those

that were afar off, to as many as the Lord ſhould call, and their children. Here it is evident that the promiſe is extended to the children as well as to the parents, or comprehends the children with the parents, as in the caſe of Abraham and his ſeed. Theſe two are parallel caſes. That promiſe was connected with circumciſion, and comprehended Abraham and his ſeed, here it is connected with baptiſm, and comprehends the children with the parents, ſo that the children have as good a right to baptiſm now, as they had to circumciſion then, or to the privileges of the covenant. The promiſe is continued to Chriſtians, with their children. Children had the good of the promiſe for about two thouſand years, and the Apoſtle declares their right to it on the day of Pentecoſt, at the ſetting up the Goſpel Church, when juſt about to adminiſter the ordinance of baptiſm, which the Apoſtles had been lately commiſſioned to adminiſter, and he here tells us who the ſubjects of it are, to wit, parents with their children. This is evident, beyond a doubt, that the children of Chriſtian parents have as good a right to baptiſm as the children of the Jews had to circumciſion. And it would appear to me that Chriſtian parents are authoriſed, yea commanded, to have their children baptiſed, by what the apoſtle Peter ſaid on this occaſion. Therefore, we conclude that when we read, Riſe and be baptiſed every one of you: for the promiſe is to you and to your children, we naturally and juſtly underſtand children having a right to baptiſm as well as the parents, and accordingly are to be baptiſed: for the promiſe is to them as well as to the parents: for if we aſk to whom is the promiſe made? The Apoſtle ſays it is to you and to your children. What the Apoſtle here ſays, appears to me to be a clear and direct proof for infant baptiſm: for if the parents were to be baptiſed, ſo were the children, the one as much as the other; for the promiſe extends to both, and ſo far as the promiſe reaches, ſo far do the privileges extend. Then we conclude that the right of infants to baptiſm is de-

clared and eſtabliſhed on this occaſion, and do not find their right taken away, nor infants excluded or ſet aſide. They certainly had the privilege of being early introduced into the Church of God, and this right is declared upon the day of Pentecoſt, and that when the Chriſtian Church was a ſetting up, and the right of church membership, or the ſubjects of baptiſm, declared. They are included as having that right, and we find nothing in the New Teſtament afterwards, which ſets forth the right of infants being taken away, either by poſitive proof, or by juſt and natural conſequence. Then if they once had it, and long enjoyed it, and as it hath never been taken away, by any thing that we can learn from the word of God, then of courſe their right continues to the preſent moment; and we may ſafely add that it will continue to the end of the world: for we do not expect a new revelation, to alter the ſettled ſtate of the Chriſtian Church, in the admiſſion of her Members. Upon the whole then, children were early admitted into the Church of God—long enjoyed that right—nearly two thouſand years, when they were declared by the inſpired Apoſtle to have it ſtill; and ſince that time we do not find this right to be ſet aſide, by any thing in the word of God. Since Peter, an inſpired Apoſtle, declared them to have it then, they muſt continue to have it until the preſent day; as no new revelation hath been made, ſince the ſhutting up of the canon of ſcripture, declaring their right to be ſet aſide. And if it hath not been done hitherto, it never will, ſo that children have their right to the privileges of the church and to baptiſm continued, to the preſent day, and alſo as long as there is a church upon earth. The promiſe is to parents with the children, from one generation to another, to the end of time, ſecuring their right thereto. And if the right of infants be taken away, which the opponents to infant baptiſm allow they once had, it lies upon them to ſhew us where this right is taken away or ſet aſide, either by poſitive

proof, or fair, juſt, and natural conſequence, and if they can fairly prove this I am willing to yield, but not until then. I do not find a text in all the New Teſtament, either ſpoken by our Lord, or his Apoſtles, which forbids the admiſſion of children into the church; and if Chriſt had thought fit to take away their ancient privilege, either directly by himſelf, or by his Apoſtles, that would have been left on record, as a rule for us to go by. We are ſure they had it once; and if Chriſt had been to deprive them of it, he would have certainly told us, and not left us in the dark in a matter which ſo nearly concerned us. Therefore, as he hath not forbid it, but rather given us reaſons to the contrary, we are bound to conclude that he continues the privileges of children, until our opponents clearly prove the contrary, which lies upon them to do.

4. Another argument I would uſe in ſupport of Infant Baptiſm ſhall be, that this ordinance of baptiſm is come in the room of circumciſion, the rite of admiſſion into the Church of God. If this is not the caſe, we have no initiating ordinance into the church, as the rite of circumciſion is ſet aſide long ago by the Apoſtles, but that baptiſm is an initiating ordinance into the Church, thoſe who are oppoſed to infant baptiſm ſo far allow, by their practice of introducing adults into the church by baptiſm. This ſo far grants it to be come in the room of circumciſion, becauſe they introduce their grown up perſons into the church by baptiſm; and do not admit them to the Lord's Supper until baptiſed, at leaſt it is not common for them to do it, though there may be ſome inſtances of their doing it, which might proceed rather from ignorance, than from a belief that baptiſm was not an initiating ordinance. Then if it is an initiating ordinance into the church, it muſt of courſe be come in the room of circumciſion, as circumciſion was the initiating rite under the Old Teſtamennt diſpenſation, otherwiſe the rite of circumciſion is continued, which we know it is not, but ſet aſide long ago, or that there

similar. Moreover the apostle calls Christians the circumcision under the gospel, which was the common appellation of those who had, under the former dispensation, received the token of induction into the church. These considerations serve to confirm us in the belief that baptism is certainly come in the room of circumcision, and seeing this is the case we are warranted to administer the ordinance of baptism to the children of Christian parents when required. As circumcision and baptism are similar in their main ends, uses and significations, and as children are as proper subjects of baptism as they were of circumcision, and as the ordinance of circumcision was administered to infants by divine order: so, on that account, we are warranted to administer the ordinance of baptism, which is come in its place, to the same subject; to wit, the infants of Christian parents, and therefore we have this farther argument for infant baptism.

5. Another argument for Infant Baptism which I would offer, shall be the great regard which Christ manifests towards children, especially those that were brought to him to bless them, and though the kindness he shewed them did not directly refer to baptism, yet notwithstanding is in favour of it, as it particularly regards infants. The texts which set forth his regard for children, and his attention towards them, are as follow: Matth. 19. 13–16. Then there were brought unto him little children, that he should put his hands upon them and pray: and the disciples rebuked them. But Jesus said unto them, suffer little children to come unto me: for of such is the Kingdom of Heaven. And he laid his hands upon them, and departed thence. Mark 10. 13–17. And they brought young children unto him, that he should touch them: and his disciples rebuked those that brought them, but when Jesus saw it he was displeased much: and said unto them, suffer little children to come unto me, and forbid them not: for of such is the Kingdom of God. Verily, ve-

rily, I say unto you, whosoever shall not receive the Kingdom of God as this little child, shall not enter therein. And he took them up in his arms, and put his hands upon them, and blessed them Luke 18. 15–18. And they brought unto him infants also, that he should touch them: but when his disciples saw it, they rebuked them, but Jesus called them unto him, saying, suffer little children to come unto me, and forbid them not: for such is the Kingdom of God; verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, shall in no wise enter therein. In these texts of scripture we find Christ exceedingly favourable towards children that were brought to him, and in the words the following things are to be observed: 1. That these children that were brought to Christ appear to have been the children of believing parents, otherwise they would not have brought their children to Christ in order that he should bless them. They seem to have had an high opinion of him, and doubtless that he was the Messiah promised to the Fathers, and that his blessing would be of essential service unto these children they were bringing unto him. Thus far must be the judgment of the parents, which disposed them to bring their children to Jesus Christ to be blessed of him. We see their forwardness to bring their children to be blessed, but on the other hand we find in the Apostles a very different disposition, they were averse to it, and even offended with the parents for their so doing, and rebuked them. What reason they had for it is not mentioned; possibly they thought it would be troublesome to our Lord, that in case they were allowed, abundance of children might be crowded in upon him wherever they went; or possibly they thought, as others have done since, that it would be to no purpose to bring them to Christ; that they were not capable of being taught; that they did not understand what was to be done with them; it will be of no advantage unto them; we cannot look upon them as be-

is none, no introductory ordinance into the church, which we alſo know there is, and that baptiſm, and not any other, is that initiating rite, of courſe it is what is come in the room of circumciſion. Therefore, as thoſe that are oppoſed to infant baptiſm grant it to be the initiating ordinance in one caſe, why not in the other? As both parents with their children, or grown perſons and infants were admitted in this way, and when we conſider that there is no word of children being rejected or denied admiſſion into the Church of Chriſt: And what the Apoſtle Peter ſaid upon the day of Pentecoſt, when he ſays, Repent and be baptiſed every one of you; for the promiſe is to you, and to your children—gives us to underſtand that baptiſm hath come in its room; as he exhorted them to come and be baptiſed, as the ordinance of admiſſion into the Church of Chriſt, and from that time forward became the initiating rite and circumciſion laid aſide. It might and was continued for ſome time by Judaiſing teachers, who taught that except perſons were circumciſed they could not be ſaved, and alſo might in ſome inſtances be done by faithful men, for prudential reaſons, but was certainly laid aſide by the Church in the Synod at Jeruſalem. Then baptiſm became an initiating rite, or an introductory ordinance into the church of Chriſt. Then we have reaſon to conclude, unleſs we are told to the contrary, that it will extend to the ſame ſubjects, both parents and children, as circumciſion did; or that the door of admiſſion will be made as wide in the ordinance of baptiſm as it was in circumciſion, and then the children of Chriſtian parents will have as much right to baptiſm, as the male children of the Jews had to circumciſion, or the children of their proſelytes. Another text of ſcripture which leads us to underſtand that baptiſm is come in the room of circumciſion, is, Col. 2. 11. 12. In whom alſo ye are circumciſed with the circumciſion made without hands, in putting off the body of the ſins of

the flesh, by the circumcision of Christ, buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. By the circumcision of Christ, here spoke of, we safely understand baptism, and by the way the Apostle expresses himself, we have reason to conclude that baptism is come in the room of circumcision; and this effectually answered the objection which Jewish zealots had against dropping the rite of circumcision, or their insisting upon its being indispensably necessary to salvation, even among the Gentiles, since the Apostle shews that there was no necessity for continuing this rite, as Christ had provided and substituted another external ordinance of the like use, signification, and design, to be continued under the gospel state to the end of the world, more suitable to its simplicity and spiritual nature. And the ordinance referred to in the passage under consideration is baptism, which is a plain proof of its taking the place of circumcision, and answers similar ends in the gospel church, and is of the same general signification, and it is to be applied to the same subjects, and hath the same name given to it; and an institution in the church of perpetual standing, and universal obligation, and circumcision was no longer the token of admission into the church as it had been before, but was dropped, saving in some instances, it was practised for prudential reasons. They are the outward sign and badge of God's people. As circumcision was a seal of the righteousness of faith to Abraham: so is baptism to Christians. Again, though circumcision and baptism might differ in external rites, yet are they alike in their spiritual signification. They both pointed out our native corruption, and our need of purification by an inward and spiritual renovation. They both signified cleansing from the guilt and defilement of sin by the blood of Christ, and admission into the church, dedication to God, an obligation to walk in newness of life, and a right to covenant privileges. In these things they are

away that which was ſown in his heart. V. 24. Another parable put he forth, ſaying, the kingdom of Heaven is like unto a man who ſowed ſeed in his field. V. 31. Another parable put he forth, ſaying, the kingdom of Heaven is like unto a grain of muſtard ſeed, which a man took and ſowed in his field. V. 33. Another parable ſpake he unto them, ſaying, the Kingdom of Heaven is like unto leaven, which a woman took and hid in three meaſures of meal, until the whole was leavened. V. 44. 45. Again, the Kingdom of Heaven is like unto treaſure hid in a field, the which a man hath found, he hideth, and for joy thereof goeth and ſelleth all that he hath, and buyeth that field. Again, the kingdom of Heaven is like unto a merchant man ſeeking goodly pearls. V. 52. Therefore he ſaid unto them, therefore, every ſcribe which is inſtructed in the kingdom of Heaven is like unto a certain King, who would take account of his ſervants. Chap. 20. 1. For the kingdom of Heaven is like unto an houſeholder, who went early in the morning to hire labourers into his vineyard. Chap. 22. 2. The kingdom of Heaven is like unto a certain King, who made a marriage for his ſon. Chap. 25. 1. Then ſhall the kingdom of Heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom. V. 14. For the kingdom of Heaven is as a man travelling into a far country, who called his own ſervants and delivered unto them his goods. Theſe texts I have juſt mentioned are to be taken for the goſpel State or Kingdom, or for the Kingdom of the Meſſiah, and not for the Kingdom of Glory. I ſhall mention a few more, which are of the ſame import, and are expreſſed by the kingdom of God, as in the former texts by the kingdom of Heaven. Matth. 21. 31. Verily I ſay unto you, that the publicans and the harlots go into the kingdom of God before you. V. 43. Therefore, I ſay unto you that the kingdom of God ſhall be taken from you, and given unto a nation

bringing forth the fruits thereof. Mark 1. 14. Now after John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God: V. 15. And said the time is fulfilled, and the kingdom of God is at hand: repent and believe the gospel. Chap. 4. 26. And he said so is the kingdom of God, as if a man should cast seed into the ground. V. 30. And he said whereunto shall I liken the kingdom of God? Or with what comparison shall I compare it? Mark 9. 1. And he said unto them, Verily, I say unto you, that there are some of you that stand here that shall not taste of death till they have seen the kingdom of God come with power. Chap. 15. 43. Joseph of Arimathea, an honorable counsellor, who also waited for the kingdom of God, came and went in boldly into Pilate, and craved the body of Jesus. Luke 4, 43. And he said unto them, I must preach the kingdom of God unto others also: for therefore am I sent. Chap. 7. 28. For I say unto you among those that are born of women there is not a greater than John the Baptist. But he that is least in the kingdom of God is greater than he. Chap. 8. 1. And it came to pass afterward that he went through every city and village preaching and shewing the glad tidings of the kingdom of God, and the Twelve with him. Chap 9. 2. And he sent them to preach the kingdom of God, and to heal the sick. V. 27. But I tell you of a truth, that there be some standing here that shall not taste of death till they see the kingdom of God. Chap. 16. 16. The law and the prophets were until John, since that time the kingdom of God is preached, and every man presseth into it. In these numerous texts we have the gospel, the gospel state, or the Messiah's kingdom in this world, or the church held forth under the expressions—the kingdom of God, and the kingdom of Heaven. Then if the gospel kingdom, or gospel dispensation is held forth under these terms in these several texts, we have reason to take the kingdom of Heaven, and of God, in the same sense, wherein our

lievers, or fit to belong to our ſociety. Whether one or all of theſe were the reaſons for the rebuking thoſe parents who brought their children to Chriſt, not to cure them of any corporeal diſeaſe; for there is not the leaſt hint of that, and if they had the diſciples would not have gone to prevent them, but that he might bleſs them with the bleſſings of his kingdom. But our Lord was far from approving the conduct of his diſciples, as they were againſt the parents of the children: for he diſcovers a holy reſentment, and ſharply reproved them for the ſteps they had taken on this occaſion, ſaying, Let the tender babes have acceſs unto me, and do not any thing to prevent them. Here he manifeſts the greateſt favour for theſe children, and hereby leads us to conclude what his mind is towards children, at leaſt with reſpect to the children of believing parents. And certainly he is himſelf the beſt judge whom he will have admitted into his church, and it is bold in men, and the heighth of preſumption, to forbid ſuch to be brought to Chriſt, whom he wills ſhould come, and whom he receives; and the reaſon he gives for children being brought to him, is a ſtrong reaſon for the infants of believing parents being brought in or admitted into the church: Suffer little children to come unto me, and forbid them not, for of ſuch is the kingdom of God. The kingdom of God and the kingdom of Heaven are ſynonimous terms, and taken in different ſenſes in the New Teſtament. Some times the kingdom of God is taken for his power, as in the following texts. Pſalm 145. 12. To make known his mighty acts, and the glorious Majeſty of his Kingdom. Dan. 4. 3. How great are his ſigns, and how mighty are his wonders! His kingdom is an everlaſting kingdom, and his dominion is from generation to generation. 2. The kingdom of God is taken for the kingdom of Glory. Luke 13, 28. There ſhall be weeping and gnaſhing of teeth. When ye ſhall ſee Abraham, and Iſaac, and Jacob, and all the prophets in the kingdom of God; and ye yourſelves thruſt out.

V. 29. And they ſhall come from the eaſt, and from the weſt, and from the north, and from the ſouth, and ſhall ſit down in the kingdom of God. In theſe verſes, and in other texts of ſcripture, the kingdom of God is taken for the kingdom of glory. 3. The kingdom of God is alſo taken for grace in the heart. Luke 17, 21. Neither ſhall they ſay, Lo here, or lo there, for the kingdom of God is within you. 4. The kingdom of God and the kingdom of Heaven are more frequently taken for the goſpel ſtate, or the church of Chriſt, or frequently denote the goſpel diſpenſation, incluſive of all its gracious inſtitutions, privileges and bleſſings; or for the kingdom of grace, which is ſaid to be of God, and of Heaven; becauſe its original is divine; its nature, tendency, and deſign, are ſpiritual and heavenly; and its true ſubjects are formed and trained up for Heaven. That the kingdom of God and of Heaven are taken for the goſpel ſtate or diſpenſation, or for the goſpel church, will appear from the following texts of ſcripture: Matt. 3. 2. And ſay Repent, for the kingdom of Heaven is at hand. Chap. 4. 17. From that time Jeſus began to preach, and to ſay the kingdom of Heaven is at hand. Chap. 5. 19. Whoſoever therefore who ſhall break one of the leaſt of theſe commandments, and ſhall teach men ſo, ſhall be called leaſt in the kingdom of Heaven; but whoſoever ſhall do and teach men ſo, ſhall be called great in the kingdom of Heaven. Chap. 11. 11. Verily I ſay unto you, among them that are born of women, there hath not ariſen a greater than John the Baptiſt: notwithſtanding he that is leaſt in the kingdom of Heaven, is greater than he. V. 12. From the days of John the Baptiſt until now the kingdom of Heaven ſuffereth violence, and the violent take it by force. Matth. 13. 11. Becauſe it is given you to know the myſteries of the kingdom of Heaven, but to them it is not given. V. 19. When any one heareth the word of the kingdom and underſtandeth it not, then cometh the wicked one and catcheth

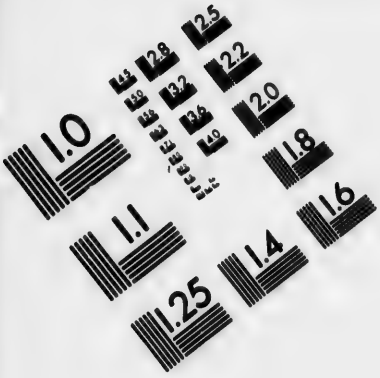
Lord is ſpeaking with reſpect to children : that ſuch children were of the kingdom of Heaven and of God ; that ſuch children were the ſubjects of the Meſſiah's kingdom, which he came to ſet up in the world, and had an intereſt in its privileges and bleſſings as well as grown up perſons. Then if the kingdom of Chriſt in the world, be underſtood under the expreſſions—kingdom of God and of Heaven—in theſe numerous texts : and if our Lord tells us that theſe children were the ſubjects of his kingdom, and that they were received of him as ſuch ; then we juſtly infer from hence, that ſuch children were intitled to all the privileges and bleſſings of that kingdom, and that theſe bleſſings and privileges were not confined to theſe few children preſented to our Lord on this occaſion, but extended to all the children of believing parents ; and their covenant intereſt, and church-memberſhip, were to be continued under the goſpel diſpenſation, as they had been under the Jewiſh. Then, if this is the caſe, as it certainly is, according to what our Lord ſaid and did upon this occaſion, ſo the children of Chriſtian parents are ſubjects of Chriſt's kingdom, and intitled to the privileges of his church, and, among other things, to that of baptiſm. Though our Lord did not mention it at this time, yet their right thereto is ſtrongly implied by what he ſaid of them, and did unto them, on this occaſion. He called them the ſubjects of his kingdom, and he ſolemnly bleſſed them. Infants then muſt belong to the church of Chriſt, as he himſelf hath declared by words and actions, as ſignificant as poſſible. And ſhould it be ſaid, that the kingdom of glory is to be underſtood in theſe places, it would ſtill be as much in favour of children as ever : for ſure we could not exclude from the church on earth whom Chriſt would receive into the church in Heaven ; and, ſhould it be taken for grace in the heart, as it ſometimes is, then it will ſtill be in favour of children : becauſe we could not

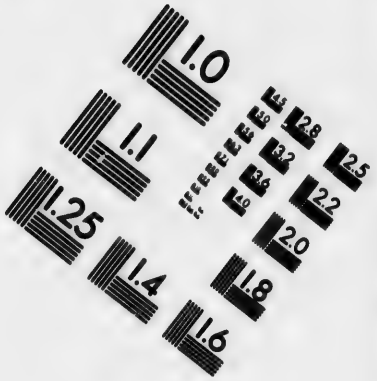
deny a gracious perſon the privileges of the church. So that, in whatever ſenſe we take the kingdom of Heaven and of God, it is in favour of infants, and gives great ground for adminiſtering the ordinance of baptiſm unto them. In ſhort whether we conſider them as gracious perſons, or ſubjects of Chriſt's kingdom, or heirs of glory, in all theſe points of view they have a title to the privileges of the church, eſpecially when Chriſt owns them in ſuch a public manner, and ſolemnly bleſſed them, and deſired that children ſhould be brought to him. And we are ſure that whom Chriſt bleſſes ſhall be bleſſed indeed. Then ſhall we be ſo unreaſonable as to deny, or even to call in queſtion, infants' church membership, after Chriſt himſelf hath declared it, and not only ſo, but ſolemnly bleſſed them, which is as ſtrong an evidence for church membership, as baptiſm itſelf, or any other ordinance whatever. Is there any other profeſſion of faith that ought to have more credit with the church than the teſtimony of Chriſt himſelf in their favour? Though infants be not able to ſpeak for themſelves, yet Chriſt hath ſpoken for them, and his teſtimony is a ſufficient teſtimony or credential for receiving them into the church by baptiſm.

6. I ſhall offer another text of ſcripture, which though it doth not immediately refer to baptiſm, yet gives ſupport to the practice of it; and is 1ſt Corinth. 7. 14. For the unbelieving huſband is ſanctified by the wife; and the unbelieving wife is ſanctified by the huſband: elſe were your children unclean, but now they are holy. The children are called holy in this place, in a certain ſenſe, even when but one of the parents was a believer. Then we have to inquire in what ſenſe the expreſſion "holy," is here to be underſtood, and how far it may favour the children of believing parents. It hath different meanings in the word of God, as other ſcripture expreſſions have, as will appear from what follows, and is applied to divers perſons and things: God

is called holy by way of eminence; or it is applied to God the Father, Son, and Spirit, who are infinitely holy above all creatures. Things that pertain to God in a particular manner, such as his Name, Throne, Heaven, Place, Hill, Habitation, Mountain, House, Oracle, Promise, Covenant, Law, Scriptures, Calling, Sabbath, Prophets, Priests, and People, all these are called holy in scripture might be shewn were it necessary. But it is to our present point to consider the term Holy as it refers to persons, and to whom it is so applied, and in what respect they may be called. It is to be observed that the expression Holy is never applied to any person without the church of God. They, the Jewish Church, were called an holy people to the Lord, Deut. 7. 6. For thou art an holy people to the Lord thy God: The Lord thy God hath chosen thee to be a special people unto himself, above all people that are on the face of the earth. Chap. 14. 2. For thou art an holy people to the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the face of the earth. Chap. 26. 19. And to make thee high above all nations that he hath made, in praise, in name and honour, and thou mayst be an holy people to the Lord thy God as he hath spoken. Chap. 28. 9. The Lord shall establish thee an holy people to himself as he hath sworn unto thee. Isa. 62. 12. And they shall call them the holy people, the redeemed of the Lord.

Christians are called an holy nation, 1. Pet. 2. 9. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye might shew forth the praises of him, who hath called you out of darkness into his marvellous light. They are called an holy priesthood, 1. Pet. 2. 5. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God, by Jesus Christ. They are also called holy brethren, Heb. 3. 1. Wherefore, holy brethren, partakers of the heavenly calling,





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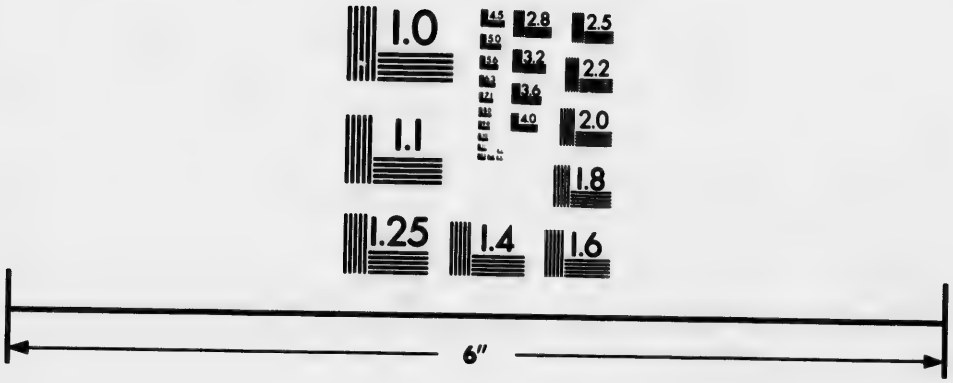

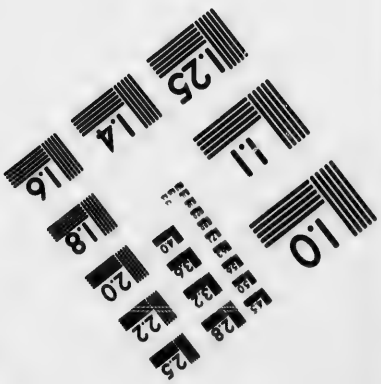

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consider the Apostle and High Priest of our profession, Christ Jesus. 1. Thess. 5. 27 Let this epistle be read to all the holy brethren. In these and other texts of scripture are the people of God, or true Christians, called holy; all those within the pale of the visible church, but none without the pale of the church are called holy, in all the scriptures as far as I know. They may be called holy in diff rent respects. The expression holy in scripture, is applied to persons and things devoted and dedicated to God. Men are termed holy as being separated from the rest of the world, and standing in peculiar relation unto God, as his visible professing people; or partaking of a holy principle of grace whereby the soul is renewed, and conformed to the will and moral image of God, in temper and practice. The former is called a relative holiness, the latter inherent holiness. The first is applied to all those that belong to the visible church. Thus the people of Israel are all holy, and upon the same account are Gospel Churches said to consist of Saints, or Holy Persons. It is not supposed to be all really or inherently holy, or partakers of a divine nature, yet they are visibly the people of God, separated from the world, and devoted to him And let it be particularly remarked, that no person is ever styled holy, from the beginning to the end of the Bible, except he be of the church of God: any person who doubts it may satisfy himself by looking at the passages of scripture wherever the expression holy is applied to persons. And it is further to be remarked, that in the New Testament, a Saint, or Holy Person, a Disciple of Christ, a Member of the Church, or a Subject of the Kingdom of God, or the Kingdom of Heaven, are of the same signification. Therefore since the appellation of holy is never given to any person in the world, except he be of the visible church, and seeing the Apostle declares the children of Believers to be holy, it is a plain and undeniable consequence, that such children are of, or within, the pale of the visible church, and therefore are en-

titled to the privileges of the church, and of course are to be admitted to baptism.

7. Another argument I shall offer in proof of Infant Baptism shall be the baptism of households, which comprehends the whole of such families. We have three of such families left on record, and first the family of Lydia, Acts 16. 15. And when she was baptised, and her household, she besought us saying, if ye have judged me faithful to the Lord, come into my house and abide there; and she constrained us. 2. The jailor, and all his. Acts 16. 33. And he took them the same hour of the night and washed their stripes, and was baptised; he and all his straightway. 3. The household of Stephanas, 1. Corinth. 1 16. And I baptised also the household of Stephanas: besides I know not whether I baptised any other. We have here three whole families baptised; for household comprehends the whole of that family, infants and adults, as may be seen in a variety of texts of scripture, where the expression "household," is to be met with in the word of God. So are all his to be taken in the same sense for all the branches of the family, older and younger. So that we have reason to believe that there were infants in those families, or persons incapable of being sponsors for themselves: for there are few families without children in them, or some that could not be admitted to baptism on their own account, and it would appear singular that these three families should all be grown up persons, and all believers in Christ, and be baptised on their own account, and should be left upon record; for it is most likely that it was with families then, in this respect, as it is now, to be made up in common of persons younger and older, parents with children; and, according to observation, we find, in the present day, thirty families wherein we find children, or such as would be incapable of being sponsors for themselves, for one family which we find otherwise. Of course it is more than probable, that there were children in these families.

And it is moſt likely that the apoſtle would proceed upon the ancient right and practice with families—that is, when Abraham was circumciſed his houſehold was circumciſed with him. So that, when the apoſtle baptiſed the jailor, all his were baptiſed likewiſe. Here we obſerve two caſes alike in principle and practice; and we are ſure that infants were included in the one, and we reaſonably conclude that infants muſt be intended in the other; and from theſe three inſtances of the baptiſm of whole families, I am led to conclude, that the apoſtles, in adminiſtering baptiſm, proceeded according to the Abrahamic covenant, in taking into the church children with their parents; or conſidering that the privileges of children were ſtill continued, agreeable to that covenant; and what further leads me to the ſame concluſion, is, what Peter urged on the Day of Pentecoſt, when he ſaith, Riſe and be baptiſed every one of you, for the promiſe is to you, and to your children. Both of theſe agree with the covenant which God made with Abraham and his ſeed, and with the practice of the Jewiſh church in receiving infants into the church, or parents, with the children. In all the inſtances mentioned the Ap appear to have proceeded upon this footing, and taking theſe together, I think they will amount to theſe two things, and are precept and example for Infant Baptiſm. It amounts to a precept when Peter tells them: Ariſe and be baptiſed every one of you: for the promiſe is to you and to your children; and to all that are afar off, even as many as the Lord our God ſhall call. This appears to me nothing ſhort of a precept or commandment to baptiſe the infants of Chriſtian parents. For if the parents are deſired to be baptiſed, which they certainly are, and the reaſon aſſigned, becauſe the promiſe was to them, then the command extends to the children for the ſame reaſon, for the promiſe was not only to the parents, but to their children alſo. And if the Apoſtle deſired the parents to ariſe and

be baptiſed, which he certainly did; then the injunction reached the children in like manner, and therefore it amounts to a precept for infant baptiſm. Moreover, the baptiſm of the three houſholds, or families, will amount to an example of infant baptiſm, as it is moſt likely there were children in theſe families, and that all along they received the children of Chriſtian parents along with the parents themſelves. This ſeems to have been the practice of the apoſtles. Thus I have offered a few conſiderations in proof and ſupport of infant baptiſm: 1. That the words of the inſtitution of baptiſm are in favour of infants, becauſe infants are part of the nations to be baptiſed, and a conſiderable part too. 2. That God takes into the covenant, which he makes with his people, the children with the parents, and promiſes to be their God as well as the God of their parents. 3. What Peter urged upon thoſe converted upon the Day of Pentecoſt, to riſe and be baptiſed every one of you, for the promiſe is to you and to your children. 4. That baptiſm is come in the room of circumciſion. 5. The great regard Chriſt ſhewed to children that were brought to him in order to bleſs them. 6. Becauſe children of Chriſtians are ſaid to be holy. 7. The baptiſm of houſholds. All theſe have their weight apart, much more when taken together, and appear to me ſufficient to put Infant Baptiſm beyond a doubt, if perſons will ſeriouſly and candidly weigh the arguments offered in proof, and ſupport and vindication, of Infant Baptiſm. For certainly infants are a part of the nations, and a large part too of thoſe nations which the Apoſtles were commiſſioned to go and baptiſe. Moreover, we are well aſſured that God not only takes his people into covenant with himſelf, but alſo their children in their ſucceſſive generations; and promiſes to be a God to both children and parents. God himſelf, who cannot lie, has told us, and we are alſo well aſſured by the inſpired Apoſtle on the day of Pentecoſt, that this promiſe which he made with his people,

and to their children, in their succeſſive generations, was then in force; and hath not been revoked ſince, and in conſequence of this, enjoins them to riſe and be baptiſed. We alſo have good reaſon to believe that baptiſm is come in the room of circumciſion, of courſe infants now are as much the ſubjects of baptiſm, as they were then the ſubjects of circumciſion. We are alſo certain how well received children were by Chriſt, and from which we may infer that he did not mean to abridge their privileges; and we are alſo certain, that no perſon without the pale of the viſible church, but the children of Chriſtian parents, are called holy, and of courſe are within the church, of courſe are intitled to the privileges thereof. And we are alſo certain, that divers whole families were baptiſed, and it is more than probable there were children in them, or perſons who could not rightly be admitted as ſponſors for themſelves.

Having offered a few conſiderations or arguments in proof and ſupport of infant baptiſm, I ſhall now ſhew that it was the practice of the church ever ſince the apoſtles' days, to baptiſe infants of Chriſtian parents. In order to prove this to have been the caſe, I ſhall follow Dr. Wall, in his hiſtory of Infant Baptiſm, as the cleareſt and fulleſt guide I have fallen in with upon the ſubject; and would obſerve with him, that the word "regenerate" was the expreſſion uſed for baptiſm in the early times of the Chriſtian church: this is particularly to be attended to, otherwiſe we ſhall not underſtand the primitive Fathers of the church, who have written upon the ſubject of Infant Baptiſm, as this was the term they generally uſed. And,

1. Juſtin Martyr, in his Apology, tells us, that ſeveral perſons among them were made diſciples in their childhood. His words are as follow: Several perſons among us, who were made diſciples to Chriſt in their childhood, do continue incorrupted. It is to be obſerved here that the word *Ematheteusate*, made uſe of by

Juſtin Martyr, made diſciples, is the very ſame word that is uſed by Matthew in recording the inſtitution of baptiſm, when our Lord commiſſioned his apoſtles to diſciple all nations. And this was done to them in their childhood Juſtin tells us. And I cannot ſee how they could be made diſciples at that time of life otherwiſe than by baptiſm; and in this ſenſe we underſtand Juſtin. This Juſtin Martyr wrote about ninety years after Matthew, who wrote fifteen years after Chriſt's aſcenſion. Then thoſe who were about ſeventy years old when he wrote, and had been made diſciples to Chriſt in their childhood, muſt have been ſo made about thirty-ſix years years after Chriſt's aſcenſion, that is, in the middle of the Apoſtles days, and within twenty years of the time Matthew wrote, or nearly above forty years after the Apoſtles, ſo that ſo near as that to the Apoſtles days do we find infant baptiſm practiſed by the church.

2. The next Chriſtian Father I ſhall mention is Irenæus; ſpeaking of Chriſt he ſaith: Therefore, as he was a maſter, he had the age of a maſter; not diſdaining or going in a way above human nature, nor breaking, in his own perſon, the law which he had ſet for mankind: but ſanctifying every age by the likeneſs it h s to him: for he came to ſave all perſons by himſelf: all I mean, who by him are regenerated, or in other words baptiſed, unto God; infants and little ones; and children and youths; and elder perſons; therefore he went through the ſeveral ages. For infants being made an infant, ſanctifying infants; to little ones, he was made a little one, ſanctifying thoſe of that age; and alſo giving them an example of godlineſs, juſtice and dutifulneſs: to youths he was a youth, &c. This teſtimony, which reckons infants among thoſe that are regenerated, is much to the point, provided the reader is ſatisfied that the word "regeneration," doth ſignify baptiſm. And this cannot be doubted by any that are the

leaſt acquainted with the writings of thoſe times, which uſe the word in this ſenſe for common. And this Dr. Wall ſhews in a variety of inſtances. So that we need not in the leaſt doubt but it was uſed in this ſenſe. Of courſe infant baptiſm was practiſed in the Chriſtian church in the earlieſt times. Since this is the firſt time wherein expreſs mention is made of infant baptiſm by the Chriſtian Fathers, it is proper to look back, and to enquire, how near Irenæus was to the times of the Apoſtles. Mr. Dodwell, who hath, with the utmoſt care and ſkill, computed his age, makes it out that he was born in the Apoſtolic age, in the year 97 after the birth of Chriſt, and four years before St. John's death, and that he was choſen biſhop of Lyons, in the year of our Lord 167, which is 66 after the apoſtles. So much is plain that he wrote the book from which the quotation concerning infant baptiſm is taken, within eighty years of the Apoſtles, and that then he was a very old man, for he wrote the two firſt of his five books againſt hereſies firſt, and publiſhed them in which theſe words are; and he publiſhed his third book in the time of Eleutherus, Biſhop of Rome, for he mentions him as then Biſhop. Eleutherus' time is placed by Biſhop Pearſon, from the year of Chriſt 170 to 185, but by Mr. Dodwell, from 162 to 177, ſo that the year of Chriſt 180, is the lateſt that the two books can be ſuppoſed to have been written. Therefore, whether we agree with Mr. Dodwell or not, that he was born before the death of St. John, yet it could be but very little after it, by the age he muſt have been when he wrote, beſides he himſelf tells us that the Revelation made to John, in Patmos, was but a little before his time. And that revelation was made, according to ſome, five or ſix years before John died. And the perſon that hath given the laſt edition of his works, though he differs from Mr. Dodwell, yet makes him to have been born but ſix years after the death of St. John. Then every perſon who was at this time eighty years old muſt have

been born in the times of the Apoſtles: Iræneus' parents muſt have been born, if not himſelf. Then it was not poſſible for the Church to be ignorant of what was done in the Apoſtolic age, as to the baptiſing infants, when many of them then living, and the parents of moſt of them then living, were themſelves infants in that time. And this may be added, that Irenæus though he lived this time in France, being Biſhop of Lyons, yet he was brought up in Aſia, where John died a little before, and probably born of Chriſtian parents: for in his younger years he often heard Polycarp (who was St. John's acquaintance, and was choſen by him Biſhop of Smyrna, and was probably that Angel or Paſtor of the Church of Smyrna, ſo much commended, Rev. 2. 8.) diſcourſe of St. John and his doctrine. This he relates of himſelf, in his epiſtle to Florinus, and ſays that he remembers the thing as it were but yeſterday. For ſays he, I remember the things that were done then, better than I do thoſe of latter times, ſo that I could deſcribe the place where he ſat, and his going out and coming in, the converſation he had with John and others, that had ſeen our Lord, and of his miracles and doctrine; all agreeble to the ſcriptures. Therefore, in an age ſo nigh the Apoſtles, and in a place where one of them had ſo lately lived, the Chriſtians could not be ignorant of what had been done in their time, in a matter of ſo much public concern as the baptiſing, or non-baptiſing infants. Irenæus was the diſciple of Polycarp, and Polycarp the diſciple of John the apoſtle. Irenæus could not miſs to know John's practice in that of infant baptiſm. Therefore, as this Chriſtian Father ſpeaks of it, though under the term to regenerate, which was the name baptiſm commonly went by in thoſe days, we may ſo far firmly believe infant baptiſm to have been practiſed by the church. He ſpeaks of it as a thing to have been believed, taught and practiſed by the church. He ſpeaks of it as a thing generally known that children were then uſually regenerated or baptiſed. This, ac-

cording to Dr. Wall, was about the year 66 or 67 after the apoſtles, or nearly about the middle of the ſecond century.

3. With reſpect to what Tertullian ſays concerning infant baptiſm. but they whoſe duty it is to adminiſter baptiſm are to know that they are not to do it raſhly. Give to every one that aſketh thee, hath its proper ſubject, and relates to thankſgiving. But that command rather here to be conſidered, Give not that which is holy to dogs; neither caſt your pearls before ſwine; and to lay hands ſuddenly on no man; neither be partaker of other men's faults. Therefore, according to every man's condition and diſpoſition, and alſo their age, the delaying of baptiſm is more profitable, eſpecially in the caſe of little children: for what need is there that the god-fathers ſhould be brought into danger? Becauſe they may either fail of their promiſes by death, or they may be miſtaken by the child's proving of a wicked diſpoſition. Our Lord ſays indeed, Do not forbid them to come unto me; therefore let them come when they are grown up; let them come when they underſtand; when they are inſtructed whither it is they come. Let them be made Chriſtians when they come up, when they come to know Chriſt. What need their guiltleſs age make ſuch haſte to the forgiveneſs of ſins? Men will be more wary in worldly matters; and he that ſhould not have earthly goods committed to him, yet ſhall have heavenly. Let them know how to deſire ſalvation, that you may appear to have given to one that aſketh. For no leſs reaſon, unmarried perſons ought to be kept off who are likely to come into temptation; alſo thoſe in widowhood until they either marry or be confirmed in continence. They that underſtand the weight of baptiſm will rather dread the receiving than the delaying it: an entire faith is ſure of ſalvation. Though it be difficult to come at what his fixed opinion concerning this ordinance was, yet thus much may be inferred from what he ſays in the

words quoted, that infant baptiſm was then practiſed by the church, otherwiſe he would not have inſiſted upon its being delayed until they were grown up. His arguments, poor as they are, would in my opinion have been unneceſſary, or he would have employed his time to no purpoſe, had not infant baptiſm been in practiſe in his day. And though he might in ſome good meaſure be for the delaying it, yet his opinion is ſingular, and which none of the Ancients did approve of. Then we juſtly fer from his words that it was the practice of the church to baptiſe infants in his time, otherwiſe he would not ſo ſtrenuouſly have urged the delay thereof. He flouriſhed about an hundred years after the apoſtles, and was cotemporary with the laſt days of Irenæus, the laſt mentioned Chriſtian Father. Therefore we learn that infant baptiſm was practiſed in his time, only he diſlikes the cuſtom or practice of baptiſing them. But I am at preſent ſetting before you the practice of the church reſpecting infant baptiſm, not any one Doctor's opinion, eſpecially when it doth not appear that any one was prevailed upon by him to alter the practice: for there is no appearance that either the Montoniſts, to whom he turned, or the Tertullians, whom he ſet up, were ever againſt it; on the contrary, St. Auſtin, relating the opinion of both ſects, does not mention any ſuch thing held by either of them, and ſays in other places, that he never read of any ſect that did deny infant baptiſm.

4. With reſpect to what Origen ſays, concerning the practice of the Church in baptiſing infants. Origen flouriſhed about 110 years after the apoſtles, or within fifteen years after the death of Tertullian, the laſt mentioned Chriſtian Father. Saith Origen, ſpeaking of original ſin, Hear what David ſays, I was conceived in iniquity, and in ſin did my mother conceive me. Shew that every ſoul that is born in the fleſh is polluted with the filth of ſin and iniquity; and that none is clean from pollution, though his life be but the length of one day. Beſides let it be conſidered what is the reaſon, that

whereas the baptiſm of the Church is given for the forgiveneſs of ſins, infants alſo are by the uſage of the church baptiſed: when if there was nothing in infants which wanted forgiveneſs and mercy, the grace of baptiſm would be needleſs to them. Another thing he ſays, I will mention one thing which cauſes frequent enquiries among the brethren: infants are baptiſed for the forgiveneſs of ſins. Of what ſins? Or in what have they ſinned? Or how can any reaſon of the laver in their caſe hold good, but according to that ſenſe which we mentioned even now; that none is free from pollution, though his life be but one day upon the earth? And it is becauſe of the ſacrament of baptiſm the pollution of our birth is taken away, that infants are baptiſed. He further adds, that for this alſo, to wit, that of original ſin, that the church had from the apoſtles tradition, or order, to baptiſe infants. For they to whom the divine myſteries were committed, knew that there is in all perſons the natural pollution of ſin, which muſt be done away by water and the ſpirit: by reaſon of which the body itſelf is called the body of ſin. Theſe teſtimonies in favour of infant baptiſm are full and plain to the point, ſo that nothing needs to be ſaid or added to them, nor admits any thing to be ſaid againſt the practice. They do not only ſuppoſe the practice to be generally known and practiſed, but alſo mention that it was ordered by the apoſtles. The authenticity of ſome of theſe teſtimonies of Origen have been called in queſtion by ſome, but whatever may be the caſe with reſpect to ſome of the ſayings of Origen, yet his writings, with reſpect to infant baptiſm, are plain and may be depended upon, and this may be given for a reaſon. St. Hierom (who was of all the Latin Fathers, the greateſt reader of all Origen's works in their original language) doth tell us that he did ſo, and alſo that he built his falſe hypotheſis of the pre-exiſtence of ſouls upon this ground partly, by which he might the better account for the ſins for which infants are to be baptiſed. For St. Hierom,

in his Third Dialogue againſt the Pelagians, having upbraided them that they could not apprehend what the ſcriptures teach of original ſin in infants as derived from Adam, for the forgiveneſs thereof they ſhould be baptiſed, ſays to them, in the laſt words of that book: And if the forgiveneſs of ſins which are the ſins of another, ſeem unjuſt to you, or ſuch as he, an infant, who could commit no ſin himſelf, has no need of; then march over to your beloved, (plainly meaning Origen) who holds that in baptiſm are forgiven thoſe ſins which have been committed in a former ſtate in the celeſtial regions; and as ye are influenced by his authority, partake of his error in this too. Now Origen, or any of the ancient Fathers, mentioning a practice, as received and yet giving a falſe ground for it, is as good an evidence of the practice itſelf as the moſt orthodox perſon who mentions it.

There is another circumſtance that makes Origen a more competent witneſs in evidencing whether the baptiſm of infants had been in uſe time out of mind or not, than moſt other authors that have left us any thing, of that age, reſpecting the matter. Becauſe he was himſelf of a family that had been Chriſtian for a long time. Tertullian and the others we have mentioned, except Irenæus, muſt have been themſelves baptiſed in adult age; becauſe they were of Heathen parents; and were the firſt of their family that turned Chriſtians. But Origen's father was a martyr for Chriſt in the perſecution under Severus, the year after the apoſtles 102. And Euſebius aſſures that his fore-fathers had been Chriſtians for ſeveral generations. The Chriſtian doctrine was conveyed to them by his fore-fathers, or as Rufinus renders it, from his grand-fathers and great grand-fathers.

What gave occaſion to Euſebius to enquire into his pedigree, was the ſlander of Porphyrius: for he endeavouring to ſhew that the Chriſtian religion had nothing in it of learning or ſcience; and had none but illiterate

followers: and not being able to deny or conceal the great repute of Origen for ſkill in human literature, had feigned that he was firſt an Heathen, and having learned their philoſophy, and then turning Chriſtian had endeavoured to transfer and apply it to trim up the Chriſtian fables. In confutation of this lye, Euſebius, as was ſaid, ſets forth Origen's Chriſtian deſcent. Therefore, ſince Origen was born in the year of our Lord, 185, that is the year after the apoſtles 85, (for he was 17 years old when his father died, or rather ſuffered) his grandfather, at leaſt, his great-grand-father, muſt have lived in the days of the apoſtles; and as he could not be ignorant whether he himſelf was baptiſed in infancy, ſo he had no farther than his own family to go for inquiry or information how it was practiſed in the times of the apoſtles. Beſides he was a very learned man, and could not be ignorant of the practice of the churches, in moſt of which he had travelled: for as he was born and bred at Alexandria, ſo it appears by Euſebius, that he had lived in Greece, and at Rome, and in Capadocia, and Arabia; and ſpent the moſt of his time in Syria and Paleſtine, ſo that he muſt have been acquainted with the practice of the ſeveral churches with reſpect to the baptiſm of infants, and as he mentions their baptiſing them in different parts of his writings, which are proved to be his by different perſons, eſpecially by Dr. Wall, a diligent, faithful and impartial enquirer into theſe matters, therefore, we have the greateſt reaſon to believe that it was the practice of the church both before and in his time. Then Origen flouriſhed within 15 years after Tertullian's death, or about 110 after the apoſtles, according to Dr. Wall.

5. With reſpect to what St. Cyprian ſaith of infant baptiſm. This Cyprian was co-temporary with the latter days of Origen, and was biſhop of Carthage; and it was the cuſtom or practice in this, as in all other Metropolitical cities, for the neighbouring biſhops to meet at certain times to conſult of, and to determine, impor-

tant affairs of the church. Accordingly in the year of our Lord 253, there were ſixty-ſix biſhops in council: and one Fidus, a country biſhop, ſent a letter with this queſtion, whether an infant before it was eight days old might be baptiſed, if need required, deſiring their reſolution thereupon. In anſwer to which they return the following Letter, which I ſhall lay before you:

Cyprian, and the other Biſhops, who were preſent at the Council, 66 in number, to Fidus, our brother, greeting:

We read your Letter, moſt dear brother, in which you wrote reſpecting the caſe of infants. Whereas you judge that they muſt not be baptiſed within two or three days after they are born, and [illegible] rule of circumciſion is to be obſerved, ſo that none ſhould be baptiſed before the eighth day after he is born, we are all in our opinion contrary thereto. As for what you thought fitting to be done, there was not one of your mind; but all of us to the contrary judged that the grace and mercy of God is to be denied to no perſon that is born. For whereas our Lord ſays in his goſpel, The Son of Man came not to deſtroy men's lives, but to ſave them, as far as in us lies no ſoul is to be loſt. For what hath been deficient in him who hath been once formed in the womb by the hand of God? They appear to us, and in our eyes, to have attained to perfection, or increaſe, in a few days of the world. But all things that are made by God are perfect by the work and power of God, their maker. The ſcripture gives to underſtand the equality of the divine gift on all, whether infants or grown perſons. Eliſha, in his prayer to God, ſtretching himſelf on the infant ſon of the Shunamite woman, that lay dead in ſuch a manner, that his hand and face, and limbs, and feet, were applied to the head, face, limbs, and feet of the child, which if it be underſtood of the equality of our body and nature, the infant could not hold meaſure with the grown man, nor its little limbs fit to reach to his great ones. But

in that place a ſpiritual equality, and ſuch in the eſteem of God is intimated to us, by which perſons that are once made by God are alike and equal; and our growth of body by age, makes difference in the ſenſe of the world, but not of God, unleſs you will think the grace itſelf, which is given to baptiſed perſons, is greater or leſs according to the age of thoſe that receive it; whereas the Holy Spirit is given not by different meaſures, but with fatherly affection and kindneſs, equal to all. For as God accepts no man's perſon, ſo not his age, but with an exact equality ſhews himſelf a father to all for their obtaining the heavenly grace. And whereas you ſay that an infant in the firſt days after its birth is unclean, ſo that any of us abhors to kiſs it, we do not think this any reaſon to hinder the giving it the heavenly grace. For it is written, to the clean all things are clean: nor ought any of us to abhor that which God hath vouchſafed to make. Though an infant come freſh from the womb none ought to abhor to kiſs it, at the giving of the grace, and owning the peace or brotherhood, when as kiſſing the infant every one of us ought, out of devotion, to think of the freſh handy work of God: for we do, in ſome ſenſe, kiſs his hands in the perſon newly formed, and but new born, when we embrace what is of his making. That the eighth day was obſerved in the Jewiſh circumciſion was a type, going before in ſhow and reſemblance, but on Chriſt's coming was fulfilled in ſubſtance. For becauſe the eighth day, that is the next to the Sabbath, was to be the day on which our Lord was to riſe from the dead, and to quicken us, and to give us the ſpiritual circumciſion, this eighth day, to the Sabbath, or Lord's Day, was ſignified in the type before, which type ceaſed when the ſubſtance came, and the ſpiritual circumciſion given us, that we judge that no perſon is to be hindered from obtaining the grace, by the law that is now appointed, and that the ſpiritual circumciſion ought not to be reſtrained by the circumciſion that was according

to the flesh; but all are to be admitted to the grace of Christ. Peter speaks in the Acts of the Apostles, that the Lord hath shewn me that no person is to be called common or unclean. If any thing could be an obstacle to persons against obtaining the grace, the adult or grown up, would be rather hindered, by their more grievous sins. If then the greatest offenders, and they that have grievously sinned against God before, have, when they came afterwards to believe, forgiveness of their sins, and no person is kept off from baptism and the grace; what reason then to refuse an infant, who being newly born, having no sin, save that being descended from Adam according to the flesh, he has from his very birth contracted the contagion of death anciently threatened? Who comes for this reason more easily to receive forgiveness of his sins, because they are not his own, but other sins that are forgiven them.

This, dear brother, was our opinion in the Assembly; that it is not for us to hinder any person from baptism and the grace of God, who is merciful and kind, and affectionate to all, which rule, as it holds for all, so we think it more especially to be observed in reference to infants and persons newly born, to whom our help and divine mercy is rather to be granted, because by their weeping and wailing at their first entrance into the world, they intimate nothing so much as that they implore compassion. Dear brother, we always wish you good health.

This Letter is a plain proof of Infant Baptism being taken for granted at that time, seeing that both Fidus, who puts the question, and the Council that resolves, do shew by their words, their sense to be, that infants are to be baptised, only Fidus thought not until the eighth day. And from hence we may justly infer, that those reckoned baptism to have come in the room of circumcision; and if we look back from the time that this Letter was wrote, to the time that had passed from the days of the apostles, which was about one hundred and fifty years, we must conclude, that it was easy

for them to know the practice of Christians in the apostles days for some of these sixty-six Bishops may be supposed at this time to have been sixty, or seventy, if not eighty, years of age, which reaches to half the space; and at that time they were infants, there must have been divers alive that were born within the age of the apostles, and such persons could not be ignorant whether infants were baptised in that age or not, whether they themselves were some of those infants. This epistle to Fidus is such an account of infant baptism, as is sufficient to prove that it had been the practice of the church always to baptise infants. The African church was one of the most flourishing, strict and pious of all the primitive churches; and this resolution of the Council was no new decree, and supposes that infant baptism had been the original immemorial practice of the church; and as the Letter is genuine, and hath been proved to be so, therefore we look upon it as a strong and convincing proof that it was the constant practice of the church to baptise infants. For it is plain that there was no dispute or difference of opinion among the whole of the Council about the baptism of infants, nor even about deferring it until the eighth day. They appear to have been unanimous, or all of them agreed in the baptism of infants, and so many being of one mind in the matter, would lead us justly to conclude that the practice had been general. This Council sat in the year of our Lord 253. or about 150 after the apostles. There are more of Cyprian's writings which speak of infant baptism, at least from which infant baptism may be inferred. Speaking of those that had fallen from the Christian religion on account of persecution, he says of them: And that nothing might be wanting to the measure of their wickedness, their little infants being brought in their parents arms, lost what they had presently obtained after they were born. When he says, that their children had lost that which they had presently obtained after they were born, it is clear that he means their baptism, or the benefit there-

of; at leaſt we have reaſon ſo to underſtand him. This Cyprian was cotemporary with the latter days of Origen.

6. With reſpect to what the Council of Elebris ſays, from whence infant baptiſm may be juſtly inferred, that Council ſat in the year of our Lord 305, or about 205 after the apoſtles. The quotation is as follows: If any go over from the Catholic to hear, ſee, and return to the church again, it is reſolved that penance be not denied to ſuch an one; becauſe he acknowledges his fault. Let him be in the ſtate of penance for ten years, he ought to be admitted into communion. But if they were infants when they were carried over, inaſmuch as it was not their own fault that they ſinned, they ought to be admitted preſently. Here, it is true, that there is no mention made of baptiſm, or that thoſe infants were baptiſed in the Catholic Church before they were carried over to any ſect; but, as they are ſaid to be carried over from the Catholic Church, it is fairly inferred, or plainly implied: for the phraſe of all antiquity is not to call any perſon of the church until he is baptiſed. Be he infant or adult that is deſigned to be a Chriſtian, they call him a catechumen, until ſuch time as he is baptiſed: and a catechumen is not of the church. Therefore we infer, that thoſe children carried over from the church by their parents or guardians, who were to be received upon their return, were baptiſed previous to their being carried over.

7. With reſpect to what Optatus Milevitanus, a biſhop in Africa, in his fifth book of the Schiſm of the Donatiſts, near the end, ſays, of infant baptiſm: He had been comparing a Chriſtian, putting on Chriſt in baptiſm, to the putting on a garment; and had Chriſt ſo put on a garment ſwimming in water; and then ſays: But leſt any one ſhould ſay I ſpeak irreverently in calling Chriſt a garment, let him read what the apoſtle ſays: That as many of you as have been baptiſed in the name of Chriſt, have put on Chriſt. Oh! What a garment is this, that is always on and never renewed; that decent-

ly fits all ages and all ſhapes! It is neither too big for infants, nor too little for men, and, without any alteration, fits women. He goes on to ſhew how it may be compared to a wedding garment. What may be juſtly inferred from this paſſage is, that the ordinance of baptiſm is fit to be diſpenſed to infants, or to men, or to women in adult ſtate: or that Chriſt may be put on in baptiſm by infants, or perſons grown up, whether men or women; and of courſe that infant baptiſm is approved of by him, and that it was then in practice. He flouriſhed about 260 years after the apoſtles.

8. With regard to Infant Baptiſm, by St. Gregory Nazianzen, who flouriſhed much about the time the laſt perſon mentioned did, or about 260 years after the apoſtles, in ſpeaking of infant baptiſm, ſays: Haſt thou an infant child? Let not wickedneſs have the advantage of time. Let him be ſanctified from his infancy. Let him be dedicated to God from his cradle by the Spirit. Thou, as a faint hearted mother, and of little faith, art afraid of giving him the ſeal, becauſe of the weakneſs of nature. Hannah, before Samuel was born, devoted him, and as ſoon as he was born conſecrated him, and brought him up from the firſt in a prieſtly garment, not fearing human infirmities, but truſting in God, thou haſt no need of amulets or charms; together with which the devil ſlides into the minds of ſhallow perſons, drawing to himſelf the veneration due to God. Give to him the Trinity, that great and excellent preſervative. In another place he ſaith: What ſay you to thoſe that are infants, who are not in a capacity to be ſenſible either of the grace or the miſs of it? Yes, by all means, if any danger make it requiſite. For it is better they be ſanctified without the ſenſe of it, than that they ſhould die unſealed and uninnitiated; and a ground of this to us is circumciſion, which was given on the eighth day, and was a typical ſeal of baptiſm, and was practiſed on thoſe that had no uſe of reaſon; as alſo the anointing of the door poſts, which preſerved the firſt born by

by things that have no ſenſe. As for others, I give it as my opinion, that they ſhall ſtay three years or there about, when they are capable to hear and to anſwer ſome of the holy words; and though they do not perfectly underſtand, yet they form them; and that you then ſanctify them in ſoul and body with the great ſacrament of initiation. For though they are not capable to give an account of their life before their reaſon be come to maturity, (they have this advantage of their age that they are not forced to give an account of the faults which they have committed in ignorance) yet by reaſon of thoſe ſudden and unexpected aſſaults of dangers, that are by no endeavour to be prevented, it is by all means adviſeable that they be ſecured by the laver of baptiſm. It is plain in theſe two paſſages in his writings that he approved of infant baptiſm, though in certain caſes of danger, that it ſhould be delayed for three years, or thereabout, which doth not anywiſe mend the matter. Becauſe at that age they were unfit, in a manner, of being ſponſors for themſelves, as when they were infants. This Gregory Nazianzen, and Tertullian, are the only two that ſpeak of having it delayed at all, the one until the age of reaſon, the other, until three years; both are to be underſtood where there is no danger of death in the mean time, which is plainly expreſſed in Gregory's ſpeech, and alſo in the writing of Tertullian, ſo that upon the whole, theſe two, though they were for delaying baptiſm in certain caſes, yet upon the whole they approved of infant baptiſm and enforced it. From hence we may conclude, that it was then the practice of the church, otherwiſe they would have ſupported the argument for delaying baptiſm by the practice of the church, had not the church allowed of infant baptiſm. We may farther obſerve from this ſpeech of Gregory's, that he believed that baptiſm was come in the room of circumciſion, and which was given on the eighth day, and was a typical ſeal, or baptiſm. This Gregory flouriſhed about 260 years after

the apoſtles, or much about the ſame time with Milevitanus, a Biſhop in Africa, both which appear to have approved of infant baptiſm, and lead us to underſtand that it was then the practice of the church to baptiſe infants.

9. With reſpect to what St. Ambroſe ſaith reſpecting Infant Baptiſm, (he flouriſhed about 274 years after the apoſtles, or 14 years after the other two laſt mentioned) in his commentary upon Luke 1. 17. where the Angel propheſies of John the Baptiſt, that he ſhould go before Chriſt, in the power and ſpirit of Elias, and after having ſhewn in divers particulars, how John, in his office, did reſemble Elias, and having mentioned that miracle in dividing the river Jordan, he adds theſe words: But perhaps this may be fulfilled in our time, and in the apoſtles time, in returning the water of the river backward, towards the ſpring head, which was cauſed by Elias, when the river was divided, (as the ſcripture ſays Jordan was driven back) ſignified the laver of ſalvation, which was afterwards to be inſtituted: by which thoſe infants which are baptiſed are reformed back again from wickedneſs, or a wicked ſtate, to the primitive ſtate of their nature. He means that they were freed from original guilt, or of original ſin, and in ſome ſenſe reduced back to the primitive ſtate before the fall. He here plainly ſpeaks of infants being baptiſed in the days of the apoſtles, as well as in his own, and is evidently of opinion, that the church practiſed infant baptiſm all along.

10. With regard to what St. John Chryſoſtom ſaith reſpecting Infant Baptiſm, (Chryſoſtom flouriſhed 280 years after the apoſtles, and nearly after Ambroſe.) Speaking of the advantages of baptiſm, he ſays: Bleſſed be God, who only does wonders, who has created, and ordered, and ordained all things. Lo, they do enjoy the ſerenity of freedom, who but even now were held in captivity. They are become citizens of the church, who were in the vagabond ſtate of aliens; and they

are entered into the lot of the righteous, who were under the confusion of sin: for they are not only free, but saints; nor saints only, but justified; and not only justified, but sons; and not only sons, but heirs; not only heirs, but brothers of Christ; and not only his brethren, but co-heirs with him; and not only co-heirs, but members of him; and not only members of him, but his temple; and not his temple only, but organs of his spirit. You see how many are the benefits of baptism; but some think that the heavenly grace consists in the forgiveness of sins; but I have reckoned up ten of them, all coming from baptism; for this cause we baptise infants also, although they are not defiled with sin or have not any sins of their own, that these may be superadded unto their sainthip, righteousness, adoption, inheritance, brotherhood with Christ, and to be made members of him. This passage from Chrysostom, is a plain proof that infant baptism was practised by the church in his day. There is another passage from him to the same purpose, which is as follows: That those that are baptised, some of them forasmuch as they were children when they received it; and some who received in a fit of sickness, having no mind to live goodly, shew no good inclination; and they that received it in their health, appear zealously affected at first, yet suffer their zeal to cool afterwards. It is also evident from this passage, that a part of such, as he speaks of here that were baptised, were baptised in their infancy, or when they were children.

11. With respect to what St. Austin saith respecting Infant Baptism. (He flourished after the apostles about 2 8 years, or a few years after Chrysostom) Some men, saith he, are wont to ask this question: What good can the sacrament of baptism do infants? As after they have received it, they often die before they are able to understand any thing of it. As to which matter, it is piously and truly believed, that the faith of those,

by whom the child is offered to conſecration, profits the child, and this is the moſt found authority of the church; does comment, that hence every man may judge how profitable his own faith may be to himſelf, when even another perſon's faith is uſeful, for the advantage of thoſe that have as yet none of their own: For how could the widow's ſon be helped by his own faith; when dead, he had none? And yet his mother's faith was uſeful for his being raiſed to life again. It would appear from hence that infant baptiſm was in uſe, otherwiſe there could have been no queſtion about its being ſerviceable or unſerviceable unto them. Another paſſage is as follows: So that many perſons, increaſing in knowledge after their baptiſm, eſpecially thoſe that have been baptiſed, either when they were infants or when they were youths, as their underſtanding is cleared and enlightened, and their inward man renewed day by day, do themſelves deride, and with abhorrence and confeſſion renounce the former opinions they had of God when they were impoſed upon by their own imaginations; and yet are not accounted either not to have received baptiſm, or to have received baptiſm of that nature, that their error was. But in this caſe the validity of the ſacrament is acknowledged, and the vanity of their underſtandings is rectified. Though the perſons here mentioned, made a bad uſe of their baptiſm, yet it is evident that ſome of them were baptiſed when infants; which proves that the church practiſed infant baptiſm at that time.

Another paſſage from St. Auſtin, in ſupport of infant baptiſm being the practice of the church, not only in thoſe times, but alſo in the days of the apoſtles, is as follows: And as the thief, by neceſſity, went without baptiſm, was ſaved, becauſe, by his piety, he had it ſpiritually, ſo, where baptiſm is had, though the party by neceſſity go without that faith which the thief had, yet he is ſaved; which the whole body of the church holds as delivered unto them in the caſe of little infants

baptiſed, who certainly cannot believe with the heart to righteouſneſs, nor confeſs with the mouth to ſalvation, as the thief could: nay, by their crying and noiſe while the ſacrament is adminiſtering, they diſturb the holy myſteries; and no Chriſtian man, notwithſtanding, will ſay that they are baptiſed to no purpoſe: and if any one aſk for divine authority in this matter, though that which the whole church practiſes, and which has not been inſtituted by Councils, but was ever in uſe, is very reaſonably believed to be none other than a thing delivered, or ordered, by the authority of the apoſtles. Yea, we may eſtimate how much the ſacrament of baptiſm avails infants by the circumciſion which God's former people received: for Abraham was juſtified before he received that, as Cornelius was endued with the Holy Spirit before he was baptiſed; and yet the apoſtle ſays of Abraham, that he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith, by which he had in heart believed, and had been counted unto him for righteouſneſs. Why then was he commanded henceforward to circumciſe his male infants on the eighth day when they could not then believe with the heart, that it might be counted to them for righteouſneſs, but for this reaſon itſelf, which of itſelf, is of great import. Therefore, as in Abraham, the righteouſneſs of faith went before and circumciſion, the ſeal of the righteouſneſs of faith, followed after, ſo in Cornelius the ſpiritual ſanctification by the Holy Ghoſt went before, and the ſacrament of regeneration followed after by the laver of baptiſm. And as in Iſaac, who was circumciſed the eighth day, the ſeal of the righteouſneſs of faith went before, (and as he was the follower of his father's faith) the righteouſneſs itſelf, (the ſeal whereof, had gone before, in his infancy) came after. So in infant baptiſm, the ſacrament of regeneration goes before, and (if they put in practice the Chriſtian religion), converſion of the heart, the myſtery whereof went before in their body, comes after. And, as in the thief's

caſe what was wanting in the ſacrament of baptiſm, the merits of God made up, becaute it was not out of prize or contempt, but of neceſſity that it was wanting. So in infants who die after they are baptiſed, it is to be believed, that the ſame grace of the Almighty does make up that defect, that by reaſon, not of a wicked will but for want of age, they can neither believe with the heart to righteouſneſs, nor confeſs with the mouth to ſalvation. So that when others anſwer for them, that they may have this ſacrament adminiſtered unto them, it is valid for their conſecration, becauſe they cannot anſwer for themſelves: but one that is able to anſwer for himſelf, and another anſwers for him, it would not be valid. By which it appears, that the ſacrament of baptiſm is one thing, and converſion of the heart another; but that the ſalvation of a perſon is compleated by both of them; and if one of theſe is wanting, we are not to think it follows that the other is wanting alſo, ſince the one may be where the other is not, to wit —with reſpect to an infant, the one and the other was wanting, in the caſe of the thief, God Almighty making up in both, in one, and in the other caſe, that which was not wilfully wanting.

Though St. Auſtin be not ſpeaking directly of infant baptiſm, in the paſſages quoted, not even in the laſt of them, yet his words are a full proof that infant baptiſm was then univerſally practiſed, and that it had been ſo beyond the memory of man, or any record; that they took it to be a thing which had not been enacted by any Council, but had been in uſe from the beginning of Chriſtianity. There are other parts of this ancient Father's writings, which lead us to underſtand that infant baptiſm was practiſed in his time, but ſhall content myſelf with adding this one paſſage more: in his writing to Boniface, ſays he; I would not have you to miſtake ſo as to think that a bond of guilt derived from Adam cannot be broken unleſs the children be offered for the receiving the grace of Chriſt by their parents;

for ſo you ſpeak in your letter: that as their parents were authors of their puniſhment, ſo they may be alſo juſtified by the faith of their parents; whereas you ſee that a great many are offered not by their parents, but by ſome other perſon: as the infant ſlaves are ſometimes offered up by their maſters; and ſometimes when their parents are dead, the infants are offered by any that will ſhew this compaſſion to them; and ſome infants, whom the parents have cruelly expoſed, to be brought up by thoſe that have found them, are now and then taken up by the holy virgins, and offered to baptiſm by them who have no children of their own, and deſire to have none. And in all this there is nothing elſe done than what is written in the goſpel when our Lord aſked, who was neighbour to him that fell among thieves? It was anſwered, he that ſhewed mercy. This St. Auſtin ſ uriſhed, as was ſaid, 288 years after the apoſtles, and ſoon after Chryſoſtom.

13 With reſpect to what the Council of Carthage ſays in ſupport of Infant Baptiſm being the practice of the church, in the 48th canon of the Council of Carthage: About this time the ſchiſm of the Donatiſts began to break out, and thoſe that had been brought up in that ſchiſm came over in great numbers to the communion of the church. This party of men differed nothing either in doctrine, in ceremonies, or in the ſacraments, but only they accounted that party in Africa, which was called Catholic church, impure, by reaſon of ſome ill men that were among them, or by reaſon of ſome miniſters thereof, deriving their ordination from biſhops, who had been guilty of apoſtacy in times of perſecution; and all who came over to them from the Catholics they uſed to re baptiſe as coming out of an impure church. Now the biſhops of this church had debated among themſelves how far it was expedient to admit any that had returned from this ſchiſm into the church, into holy orders, and as for thoſe that had been once baptiſed in the Catholic church, did, af-

ter they came to years, revolt to the Donatists, and were baptised by them; they agreed that such as returned to the church, might thereupon be admitted into lay communion, but never to bear any office in the church: but the case of the Donatists, who had in their infancy been baptised by them, and, after; they came to the years of discretion disliked the schism, and came over to the church, seemed very different. Concerning these they could not come to any resolution at that time, any farther than to agree to ask the advice of the most noted neighbouring churches, and therefore made a canon as follows: In reference to the Donatists, it is resolved that we ask the advice of our brethren and fellow bishops Siricius and Simplicianus, concerning those only who are baptised in their infancy among them, whether (that which they have not in their own judgment,) the error of their parents shall hinder them, that when they by a wholesome purpose shall be converted to the church of God, they may not be promoted to be ministers of the holy altar. This canon was made in the year of our Lord 397. Siricius at this time was Bishop of Rome, and Simplicianus was Bishop of Milan, and made Bishop thereof in the room of St. Ambrose, who died at that time; and in the begginning of next year Siricius, Bishop of Rome, died. The answer of these two Bishops seems to have favoured those concerning whom their opinion was asked, for four years after the Council of Carthage determines the point absolutely, that such persons may be promoted to the ministry, should there be occasion for it. The canon is as follows:

You remember in a former Council it was resolved, that they who were baptised in their infancy among the Donatists, before they were able to understand the mischief of that error, and when they came to the years of understanding acknowledged the truth, &c. were received by us. All will grant that such undoubtedly be promoted to church orders, or offices, especially in

times of so great need. Some that have been teachers in that sect would come over with their congregations if they might have places among us. I leave the farther consideration of this to the brethren, &c. only that they consent to our determination, that such as were baptised in infancy be admitted to orders. This shews plainly that both the Donatists and the Catholics, or church, baptised infants; only those that had been baptised by the church party, whether in infancy or at full age, they would not receive into their sect without baptising them anew, because they judged baptism in an impure church, void, though given in a right form, and to a subject never so capable: for which the church charged them with the crime of Anabaptism, and they were by this time reduced and came over to the church.

14. With regard to what Pope Siricius says concerning Infant Baptism (who was made bishop in the year of our Lord 384 or 284 after the apostles.) In writing to Hemerius, Bishop of Arragon, in Spain, he expresses himself as follows:

Says he, There is a blameable disorder which ought to be amended in baptising at various times as every one fancies, which our fellow Bishops among us adventure to practice, as I am something vexed to hear, not by the rule of any authority, but by mere rashness. So that great numbers of the people do as you say receive their baptism, some at Christmas, some at the Epiphany, and others on the holy days of the Apostles and Martyrs. Whereas, not only in our church, but in all churches, our Lord's Passover, to wit, Easter, together with its Pentecost, does particularly challenge this privilege to itself, on which days of the year alone it is fitting that the common sacraments should be given to those that come to the faith; and that those should be admitted in their names forty days before or more; or have been cleansed by exorcisms, (or of the renounciations of the devil and of wickedness) and daily prayers and fastings, to the end that the precept of the apostle may be ful-

filled, of purging out the old leaven, that ye may be a new lump. As therefore I affirm that the reſpect due to Eaſter is not to be diminiſhed, ſo in like manner, or my meaning is, that as for infants, who by reaſon of their age are not yet able to ſpeak, or others, that are in any caſe of neceſſity, they ought to be relieved with all ſpeed poſſible, leſt it turn to the perdition of our own ſouls, if we deny the water of ſalvation to thoſe that ſtand in need of it, and they departing this life, loſe their kingdom and their life. Whoſoever ſhall be in danger of ſhipwreck, or of the aſſaults of enemies, or of a ſiege, or ſhall be likely to die of any bodily ſickneſs, and deſire to be aſſiſted with that which is the only armour, faith, (or religion) that they have the gift of regeneration which they deſire, the ſame moment that they deſired it. Here it is to be obſerved, that with regard to the time that Siricius inſiſted upon the preparations and perſonal qualifications of adult perſons, yet infants are excepted and were baptiſed.

It is common, ſaith Dr. Wall, for Antipœdobapti ſt writers to quote ſuch paſſages as the fore part of this Letter would be by itſelf as teſtimonies, that ſuch authors allowed no baptiſm to infants, becauſe they require thoſe preparatory exerciſes of all that are to be baptiſed. This, ſays he I have ſeen done an hundred times, when the ſame author that is quoted does ſometimes in the ſame Treatiſe as here, and in ſome other part of his works ſhew, that infants are to be baptiſed, as being a caſe that is exempted from the general rule, which requires faith, prayer, repentance, and other perſonal preparation; and adds, No wonder that they do it with other books when they can hardly forbear doing it with the Church of England's catechiſm, which requires repentance and faith of perſons to be baptiſed; but ſhews, by the next words, that the caſe of infants is an exempt caſe. Doing ſo with any author is dealing unfairly, and doing the author injuſtice whatever he be, and doing themſelves

hurt when discovered, which it will be sooner or later, to their shame and will greatly injure their cause in the eyes of those by whom it is discovered. From this passage quoted from Siricius, it is evident that infant baptism was practised by the church. There is another passage from an epistle of his, wherein he blames the people of Spain for putting some into the ministry that had been but lately converted to the Christian religion; and gives them the following direction, to wit, that he who devotes himself to the service of the church ought to be baptised in his infancy, and employed in the office of readers.

15. With respect to what Innocent, the bishop of Rome, the first of that name, says, in support of Infant Baptism, who flourished about 300 years after the apostles. Says he, with regard to the qualifications of such as are to be chosen into the ministry, there is a certain rule, to wit, that such as have been baptised from their infancy, and have been educated in the office of readers.

Thus I have followed Dr. Wall in his History of Infant Baptism, and have carefully transcribed from him those authorities from whom he hath taken the materials of his history. I have not taken all the evidences which he hath brought forward to prove that both in the days of the apostles, and three centuries after the apostles, it was the practice of the church to baptise infants; but have selected such, and so many, as are sufficient to shew, that the church practised infant baptism during the four first centuries of the Christian Church, or the first four hundred years, and afterwards it hath not been disputed. The authors Dr. Wall hath quoted, to shew that the church practised infant baptism during the first four hundred years of the Christian Dispensation, and I from him, are as follow: And

1. Justin Martyr, who flourished about 40 years after the apostles. 2. Irenæus, 67 years after the a-

poſtles. 3. Tertullian about 100 years after the apoſtles. 4. Origen about 110 years after the apoſtles. 5. Cyprian 150 years after the apoſtles. 6. The Council of Elibris 205 years after the apoſtles. 7. Milevetanus 260 years after the apoſtles. 8. St. Gregory Nazianzen 260 years after the apoſtles. 9. St. Ambroſe 274 years after the apoſtles. 10. St. John Chryſoſtom 280 years after the apoſtles. 11. Auſtin 288 years after the apoſtles. 12. The Council of Carthage, 297 years after the apoſtles. 13. Siricius 284 years after the apoſtles. 14. Innocent the Firſt about 300 years after the apoſtles. All theſe, and ſome others beſide, mention infant baptiſm to have been the practice of the church during the period of the firſt 400 years of the Chriſtian diſpenſation; and ſome of them ſo near to the apoſtles days, that they could not miſs to know the practice of the apoſtles with reſpect to infant baptiſm, whether they obſerved it or not, for Irenæus was the diſciple of Polycarp, and he again the diſciple of John; ſo that Polycarp could inform Irenæus what the practice of the apoſtle John was reſpecting infant baptiſm; and Tertullian was co-temporary with Irenæus, or in the latter part of Irenæus' life; ſo that he could know what Irenæus did with reſpect to infant baptiſm. And Origen flouriſhed at leaſt within fifteen years after the death of Tertullian; ſo that he could eaſily know what the practice of the church was in his time. And St. Cyprian was co-temporary with the latter days of Origen; and his epiſtle to Fidus, upon the ſubject of infant baptiſm, is well known. Yea, the generality of them lived ſo nigh the time of each other, that they could not be ignorant what each other had done with reſpect to infant baptiſm, or what had been the practice of the church in their time. And we have reaſon to depend upon their teſtimonies as good, being honeſt, undeſigning men, who would not write falſhoods; and he, who hath handed down their teſtimonies to us, appears to me to have been an impartial writer; ſo that

his teſtimony, as quoting from them, may alſo be depended on. Moreover, theſe ancient Chriſtian Fathers, at leaſt ſome of them, not only mention infant baptiſm to have been the practice of the church, but alſo ſpeak of baptiſm as come in the room of circumciſion, as Juſtin Martyr, Cyprian, Nazianzen, Baſil, Chryſoſtom, and Auſtin, the three laſt calling in St. Paul's phraſe the circumciſion made without hands, and Cyprian, the ſpiritual circumciſion. Origen ſays, Chriſt gives us circumciſion by baptiſm, ſo that they believed that baptiſm had come in the room of circumciſion. Moreover, Origen, Ambroſe, and Auſtin, expreſsly affirm that baptiſing infants was ordered by the apoſtles, and practiſed in their time; and Ambroſe takes it as a thing for granted that John baptiſed infants. Of theſe, Origen had both his father and grand-father Chriſtians, and he himſelf was born but 86 years after the apoſtles, ſo that it is very probable that his grand-father was born in the days of the apoſtles. Tertullian, though he was inconſtant in his opinion, and in one place adviſes the delay of infant baptiſm, yet notwithſtanding ſpeaks of it as cuſtomarily received. The Council of ſixty-ſix Biſhops in Cyprian's time were univerſally for it; and for its being adminiſtered before the eighth day. Theſe, and many others, ſhew that infants were baptiſed in their times, and that without controverſy. Auſtin mentions it as a thing that hath not been inſtituted by any Council, but hath been ever in uſe, and that the whole church of Chriſt conſtantly held that infants are to be baptiſed for the forgiveneſs of ſins; that he never heard or read of any Chriſtian, Catholic or Sectary, that held otherwiſe, and expreſsly ſays that no Chriſtian man of any ſort ever denied it to be uſeful or neceſſary, meaning thoſe that allowed of any baptiſm at all. The Pelagians, that deny having any need of the forgiveneſs of ſin, and were moſt preſſed with that queſtion, Why then are they baptiſed? never offered to deny that they are to be baptiſed, but expreſsly grant-

ed that they were conſtantly or uſually baptiſed; and that no Chriſtian, not any Sectary, did ever deny it. And it is farther to be obſerved, there were no other Heretics of theſe times, to wit, from 60 years after the apoſtles to the year 300, after the apoſtles, who uſed any baptiſm at all, that denied it to infants.

Moreover it is to be obſerved from theſe ancient Fathers, that they ſpeak of it as a great ſin in parents, or others, that have opportunity, to ſuffer any child under their care, or any other perſon, to die unbaptiſed. And on the other hand they repreſent it as a great piety and compaſſion in thoſe that procured an infant that had been expoſed in the ſtreets by an unnatural mother, to be baptiſed.

It is farther to be obſerved from theſe ancient Fathers, that they had conſidered thoſe reaſons which Antipœdobaptiſts make now uſe of as objections againſt infant baptiſm, that infants have no ſenſe, no faith, no actual ſin, &c. and yet do not judge them as lawful or ſufficient reaſons to make them forbear baptiſing infants.

But, to come to a concluſion, the evidences for baptiſing infants for the firſt four hundred years of the Chriſtian church have been laid before you, and during that time in which there appears only one man, to wit, Tertullian, that adviſed the delay of infant baptiſm, in ſome caſes, and one Gregory, that perhaps practiſed ſuch delays in caſe of his children, but no ſociety of men ſo thinking, or ſo practiſing, nor no man ſaying it was unlawful to baptiſe infants. So in the next ſeven hundred years there is not ſo much as one man to be found that ſpoke for or practiſed ſuch delay, but all of them the contrary: and when about the year 1130, one ſect, among the Waldenſes, declared againſt infant baptiſm, as being incapable of ſalvation, the main body of that people rejected their opinion, and they that held it dwindled away and diſappeared, there being no more heard of holding that opinion, until the riſing of the Antipœdobaptiſts in Germany, in the year of our Lord

1522. a brief account of which we have given us by Dr. Robertſon, Hiſtory of Charles the Fifth.

Still farther, the teſtimonies of theſe Fathers of the church make manifeſt that the objection which thoſe oppoſed to infant baptiſm make, is without foundation, or groundleſs, that infant baptiſm was an error which had crept into the Chriſtian church in the fourth or in the beginning of the fifth century, whereas it had been the practice of the Chriſtian church during the firſt four hundred years as well as afterwards, ſo that this objection is of no advantage to their cauſe, and ſhould teach people to be careful in making their objections to any doctrine, and be careful to found them on truth, if otherwiſe, they may and certainly make them to their hurt when the real ſtate is diſcovered, which it will be, ſooner or later, as in the preſent caſe; for all theſe ancient Fathers of the church, are ſo many creditable witneſſes to prove that there is no truth in the objection made by Antipœdobaptiſts to infant baptiſm, that it was an error which had crept into the church as was ſaid in the fourth or in the beginning of the fifth century, whereas it had been the practice of the Chriſtian church from the beginning.

I have thus endeavoured to ſet Infant Baptiſm in the cleareſt light I poſſibly could, in offering ſuch conſiderations or arguments as appear to have great weight in them, as being practiſed by the apoſtles, and ever ſince, or that infants were baptiſed in the apoſtles days, and every age of the Chriſtian church.

I have now ſhown that grown up perſons, upon a profeſſion of their faith in Chriſt and obedience to him, are to be baptiſed; alſo the infants of believing parents and that we agree with thoſe that are oppoſed to infant baptiſm, with reſpect to grown up perſons, and with reſpect to the baptiſm of the children of believing parents. I hope the reader will ſee that we have good reaſon for our ſo doing.

Having ſhewn who are the ſubjects of Baptiſm, I

ſhall proceed to ſhew in whoſe name they are to be baptiſed; and what may be implied therein, or intended thereby.

We are informed that ſome of thoſe oppoſed to Infant Baptiſm, baptiſe only in the name of the Lord Jeſus, inſtead of the Father, Son, and Holy Ghoſt, founded upon the two following texts: Acts 8. 16. Whereas yet he was fallen upon none of them, only they were baptiſed in the name of the Lord Jeſus. Chap. 19. 5. When they heard this, they were baptiſed in the name of the Lord Jeſus. Upon theſe two texts it appears they found this practice of baptiſing in the name of Jeſus only. But we are not to ſuppoſe that the apoſtles would recede from the commiſſion they had lately received to baptiſe in the name of the Father, Son, and Holy Ghoſt. It is thought that the Jews already believed in God the Father, and in the Holy Ghoſt, as ſpeaking in and by the prophets. Some ſuppoſe that they were baptiſed in the name of Jeſus, in teſtimony of their believing him to be a divine perſon, and the true Meſſiah, the grand point to be gained upon them. But as the great queſtion about the true God, they were to be baptiſed in the name of the Father, Son, and Holy Ghoſt, in oppoſition to idols, according to Chriſt's commiſſion in the words of inſtitution relating to the Gentiles. But as this ordinance was adminiſtered by the authority and command of Chriſt; and upon the footing of faith in him, and obedience to him, as a divine perſon, and the true Meſſiah: it is uſually expreſſed in baptiſing Gentiles as well as Jews, in the name of Chriſt, and this ſuppoſes that it was adminiſtered according to his expreſs inſtitution, which was to be not only in his own name, but alſo in the name of the Father, and Holy Ghoſt, together with his own; and therefore it is thought not to be expreſſive of the form of baptiſm, but the ſpecial regard which was to be had to Chriſt in it, which I apprehend is the true ſenſe and meaning of the paſſage be-

ing baptiſed in the name of Jeſus, becauſe this was a point hard to be admitted by the Jews, at leaſt by many of them, to wit, that Jeſus Chriſt was the true Meſſiah, and a divine perſon, and it was neceſſary at that time to be very particular in this important point of baptiſing in his name. But that they left out the name of the Father, and Spirit, in adminiſtering this ordinance, and only baptiſed the perſon in Chriſt's name, that we cannot admit, though they might be more particular in this for the reaſon aſſigned. However, it appears ſome have founded their practice of baptiſing in the name of Jeſus upon theſe texts, by miſtaking the ſenſe. But I believe theſe are now but few, and we are ſure that the ordinance of baptiſm inſtituted by our Lord, enjoins the adminiſtrators of this ordinance to baptiſe perſons in the name of the Father, Son, and Holy Ghoſt, or in the name of the Holy Trinity, three diſtinct perſonalities, but one God; and in baptiſing them in the name of the Father, Son, and Holy Ghoſt, will imply the following things:

1. That the apoſtles had, and the faithful miniſters of the goſpel, their ſucceſſors in office of the holy miniſtry, have authority from Chriſt not only to adminiſter this ordinance, but to baptiſe in the name of the Holy Trinity. This they have full warrant to do, by the commiſſion which Chriſt the Great King and Head of his Church hath given them. He, as Mediator, had all power in heaven and earth given him by the Father, and they from him; ſo that the ordinance of baptiſm is not the invention of men, but an inſtitution of Chriſt, the Great King and Head of his Church, whoſe right it is to appoint ſuch ordinances and laws under her as he ſaw meet, and the faithful miniſters of the goſpel are warranted to diſpenſe it by his authority.

2. It will imply that ſuch perſons as are to be baptiſed, and are to be baptiſed, not only in the name of the Holy Trinity, but alſo into the faith of three diſtinct Perſonali-

ties in one Godhead, or undivided Eſſence, into the faith of the Eternal Father, Son, and Spirit, one God, as an important article of their faith. This ſeems to have been intended.

3. It will not only imply that they are baptiſed into the faith of the Trinity, Father, Son, and Spirit, one God, but alſo into the open profeſſion of theſe three diſtinct perſonalities, in one undivided eſſence, as the ordinance in common is adminiſtered in public, and by their being baptiſed, they make an open and public profeſſion of them in their order, and the part they act in the economy of man's ſalvation. In their baptiſm they enter upon a public profeſſion of religion, declaring that they are not aſhamed of the Eternal Three.

4. In being baptiſed, in the name of the Father, Son, and Holy Ghoſt, will imply that ſuch perſons are thereby bound to worſhip theſe three diſtinct Perſonalities, one God with the ſame divine worſhip; for the ſame regard is paid to the one as the other in adminiſtering the ordinance according to the inſtitution, and we are deſired to honour the Son even as we honour the Father; ſo are we to honour the Spirit with divine worſhip; and as baptiſm may be called an act of worſhip, and they equally mentioned, leads me to conclude, that they are to be equally honoured and worſhipped.

5. It will imply that ſuch baptiſed perſons approve of the part each Perſon of the glorious Trinity have to act in the economy of man's ſalvation, as the Father deviſing the plan, the Son executing it, and the Holy Spirit applying the benefits ariſing therefrom, and according do accept of God as their Father and their God; the Son as their Saviour and Redeemer; and the Holy Ghoſt as their Sanctifier, Comforter, and Guide. That ſuch baptiſed perſons do heartily accept of theſe three diſtinct Perſonalities in theſe particular points of view, and are willing to be ſaved in this way, otherwiſe they would not have been willing to have been baptiſed, and their being baptiſed in the name of the Holy Trinity, will im-

ply their willingneſs to be ſaved in and by the plan wherein each of them hath their part to act.

6. Being baptiſed in the name of the Father, Son, and Holy Ghoſt, will imply that ſuch baptiſed perſons do hereby renounce the three great enemies of our ſalvation, and of God's glory, to wit, the devil, the world, and the fleſh, and that whether grown up perſons or infants. For although infants cannot then underſtand theſe things, or act for themſelves, yet when they come to the years of underſtanding they are to know and conſider theſe things, and to look upon themſelves to have renounced theſe enemies of God's glory, and their own precious and immortal ſouls, theſe enemies, the devil, the world, and the fleſh, and to renounce them with all the heart.

7. Our being baptiſed in the name of the Father, Son, and Holy Ghoſt, will imply our being devoted to God, or to the Trinity of perſons, becauſe in this ordinance, we offer up ourſelves, ſoul and body, as our reaſonable ſervice holy and acceptable to God, through Chriſt; giving up ourſelves to the Lord in a perpetual covenant not to be forgotten. We give up ourſelves to his ſervice and obedience, agreeable to the words of inſtitution, to obſerve his ordinances, and to obey his laws, and carefully to obſerve, in faith and practice, all the doctrines and duties, both moral and poſitive, which Chriſt hath commanded or enjoined. This is in the very body of the inſtitution: Teaching them to obſerve all thoſe things which I have commanded you. Theſe things are implied and intended by being baptiſed in the name of the Father, Son, and Holy Ghoſt. This the belief in the Holy Trinity, Father, Son, and Spirit; and that they are devoted to God, and therefore to walk with him in newneſs of life, as their being baptiſed enters them in a public manner upon the ſervice of God; and they are henceforward to walk worthy of that vocation wherewith they are called.

V. The next thing propoſed in the method, was to ſhew the mode of adminiſtering the ordinance of baptiſm: whether by immerſion or ſprinkling; whether applying water only, or adding other things; moreover the manner in which it is to be adminiſtered.

As there hath been great diſpute about the ſubjects of baptiſm; ſo hath there been, and ſtill is, about the mode of adminiſtration: ſome warmly contending for immerſion, others again for ſprinkling, and ſome for either way, counting them indifferent. But my deſign is to endeavour to come at the mode the ſcripture will ſupport, and in the proſecution of this my deſign, I ſhall avail myſelf of what light or aſſiſtance I can have from the Greek language made uſe of by the penmen of the ſacred ſcriptures, when writing or ſpeaking of baptiſm; alſo the places where this ordinance was adminiſtered, what aſſiſtance they can afford me; and the circumſtances attending the adminiſtration thereof: all which will ſerve to caſt light upon the ſubject, and will tend to ſet the matter in its true light; and I hope will prove ſatisfactory. And as the ſenſe of an author is better known from the language in which he wrote, than from any tranſlation whatever, I ſhall therefore candidly and fairly examine the Greek words made uſe of by the penmen of the ſacred ſcriptures when writing upon the ordinance of baptiſm, and ſee what ſenſe they will bear. And

1. With reſpect to the verb Baptizo, which is always made uſe of by the writers of the New Teſtament when writing upon the ſubject of baptiſm. This verb baptizo, and not bapto, is conſtantly uſed by them, as will appear from what follows, and is carefully to be attended to. I ſhall mention a few places of ſcripture, wherein we meet with the Greek verb Baptizo, as alſo the verb Bapto, and endeavour to give their meaning, or what we may ſafely underſtand by them. And, in the firſt inſtance, with reſpect to the verb Baptiſo. Matth. 3. 11. Baptizo, I baptiſe you with water unto

repentance: but he that cometh afte me is preferred before or mightier than I, whoſe ſhoes I am not worthy to bear, he ſhall baptiſei, baptiſe, you with the Holy Ghoſt and with fire. V. 23. Then Jeſus cometh from Galilee to Jordan baptiſthenai, to be baptiſed of him. V. 14. But John ſaid unto him, I have need to be baptiſed, baptiſthenai, of thee, and comeſt thou to me? And Jeſus when baptiſtheis, was baptiſed, went ſtraightway out of the water.

Mark 1. 4. John baptiſon, was baptiſing, in the wilderneſs, and preaching the baptiſm of repentance for the remiſſion of ſins. V 5. And there went out unto him all the land of Judea, and they of Jeruſalem, and ebaptiſonto were baptiſed of him in the river Jordan, confeſſing their ſins. Chap. 10. 38-39. But Jeſus ſaid unto them, Ye know not what ye aſk: can ye drink of the cup that I drink of, or baptiſthenai, be baptiſed, with the baptiſm that I am baptiſed, baptizomac, with? Ye ſhall indeed drink of the cup that I drink of, and with the baptiſm, baptizomai, I am baptiſed with baptiſeſthe ſhall ye be baptiſed with.

John 3. 23. And John alſo was baptiſon, baptiſing, in Enon, becauſe there was much water there. And they came ebaptiſonto, were baptiſed. Acts 1. 5. For John truly baptiſed, ebaptiſen, with water, but baptiſeſthe, yeſhall be baptiſed with the Holy Ghoſt, as with fire, not many days hence. Acts 8. 36. And as they went on their way they came to a certain water; and the eunuch ſaid, here is water, what doth hinder me, baptiſthenai, to be baptiſed V. 38. And he commanded the chariot to ſtand ſtill, and they went down both into the water, and ebaptiſen, he baptiſed, him. I ſhall not mention here, any more places where the Greek verb Baptizo occurs, when the New Teſtament writers are ſpeaking of baptiſm, but ſhall refer the reader to the Appendix, where he will find a number of texts more to ſatisfy him that Baptizo is the verb the New Teſtament writers uſe when treating upon the ordinance of bap-

tiſm, but never the verb Bapto, as far as I know, and to confirm what I here write, I ſhall mention a few of the texts wherein Bapto is uſed by the penmen of the ſcriptures without the moſt diſtant reference to the ordinance of baptiſm, and are as follow :—

Matthew 26, 23. He that embapſas, dippeth, his hand with me in the diſh, the ſame ſhall betray me. Mark 14, 20. And he ſaid unto them, it is one of the twelve, embaptomenos, dippeth, with me in the diſh. Luke 16. 24. Send Lazarus that he may bapſe, dip, the tip of his finger in water and cool my tongue : for I am tormented in this flame. John 13. 26. He it is to whom I ſhall give a ſop when embapſas I have dipt it. And when embapſas he dipt it he gave it to Judas Iſcariot. Rev. 19. 13. And he was clothed with a veſture dipt bebaminenon in blood. In theſe paſſages where bapto is mentioned and rendered dip or dipt it is to be taken notice of that it hath not the leaſt reference to baptiſm, but to ſomething elſe, as may be ſeen; and will more fully appear in the Appendix, upon the word Bapto, to which I refer the reader. And, as this verb hath no reference to the ordinance of baptiſm, though it be rendered dip or dipped, it can give no countenance or ſupport to immerſion in that ordinance. On the other hand it is to be obſerved, that the verb Baptizo, which is mentioned about eighty times in the New Teſtament, (ſee the Appendix upon the verb Baptizo) is always uſed by the inſpired writers when writing upon the ordinance of baptiſm, and when it refers to baptiſm is never rendered to dip, or dipped, by our tranſlators of the ſcriptures; nor is the word immerſion to be found in the word of God, as far as I remember, nor the the term under water; and if the tranſlators of the ſcriptures had thought that it bore ſuch a ſenſe as dipping, or immerſion, it is to be wondered that they did not uſe them or ſomething ſimilar thereto, ſeeing this verb ſo often occurs in the New Teſtament. But in their tranſlating the New Teſtament, they keep to the

Engliſh word to baptiſe, when it refers to baptiſm? It is twice rendered to waſh, Mark 7. 4. And when they come from the market except baptiſontai, they waſh, they eat not. Luke 11. 38. And when the Phariſee ſaw it, he marvelled that firſt ebaptiſthe, he had not waſhed. Theſe are the two places where baptizo is rendered waſhing, but have no refereene to baptiſm, yet caſt ſome light upon the word, or what ſenſe it is to be taken in; and in theſe two places where it is rendered to waſh, will not ſupport the mode of baptiſm by immerſion; for it appears that this waſhing did not extend to the whole body, but more particularly confined to the hands. Mark 7. 3. For the Phariſees and all the Jews, except they waſh their hands oft they eat not, holding the tradition of the Elders. V. 2. And when they ſaw ſome of the Diſciples eat bread with defiled, that is to ſay with unwaſhen hands, they found fault. From hence it would appearthat the waſhing here regarded the hands only, and not the whole body, and it is nowiſe probable that the Phariſee would have marvelled at our Lord not immerſing himſelf under water before dinner, but that he did not waſh his hands before dinner, according to the tradition of the Elders, ſo that a partial wetting, and not the whole body, can be inferred from theſe texts quoted. This verb is once made uſe of by the Seventy, for waſhing, and is rendered dipped: 2. Kings, 5. 14. Then he went down, ebaptiſan, to dip himſelf, in Jordan ſeven times, according to the man of God. The prophet's direction to him was to go waſh in Jordan ſeven times, and both he himſelf, and ſervants underſtood him ſo, as appears from the foregoing context. Are not Abana and Pharpar, rivers of Damaſcus, better than all the waters of Iſrael; may I not waſh in them and be clean? So he turned, and went away in a rage. And his ſervants came near and ſpake unto him, and ſaid My father, if the prophet had bid thee do ſome great thing wouldſt not thou have done it? How much rather

then when he ſaith unto thee, waſh and be clean? Then the prophet's direction to him was to go waſh and be clean, ſo he and his ſervants underſtood the prophet. But the verb made uſe of by the Seventy, in the three places of the foregoing context is Louo, to waſh. Whether the Seventy in uſing the verb Baptizo, in the ſame ſubject, and on the ſame occaſion, to be of the ſame meaning with Louo, I am uncertain, but it is moſt likely they did. The verb bapto, in this place, is rendered to dip, but whether the dipping in this place be really meant immerſion, or partial wetting, or waſhing, to me is uncertain; and I apprehend it cannot poſitively be affirmed which of theſe two is the real ſenſe or meaning of the paſſage: whatever of them be the true ſenſe, this is the only place in the Old or New Teſtament where bapto is rendered to dip as far as I know; but the word dip is not always taken for immerſion, or putting wholly under water, but for a partial wetting, or waſhing, as may be ſeen upon the verb bapto, as hath already been laid before you, and will more fully appear in the Appendix, to which I refer the reader on that verb. It is true, as hath been already ſaid, that this verb bapto, is never made uſe of by inſpired writers when writing upon the ordinance of baptiſm; however, when uſed by them on other ſubjects, is commonly rendered to dip; yet, notwithſtanding, it cannot be taken for immerſion, or putting under water wholly, as in the following inſtances: And the prieſt ſhall dip his finger in the blood; and again he ſhall dip his finger in ſome of the blood; and the prieſt ſhall dip his right finger in the oil that is in his hand; and he dipt his finger in the blood, and put it upon the horns of the altar; and he dipt the end of the rod in the honey comb; and ſend Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. In all theſe, and in other places, even bapto itſelf is taken for a partial wetting or waſhing.—(See the Appendix.) ſo that neither the verb baptizo, nor

bapto, can ſupport the mode of baptiſm by immerſion, or being wholly under water. But as bapto is never uſed by inſpired men when writing upon baptiſm, therefore cannot affect the caſe in diſpute, any farther than ſome that are oppoſed to ſprinkling, make uſe of it in favour of immerſion, which it cannot ſupport: for though it did refer to that ordinance, which it doth not, ſo far as I know, and ſhould it do, and be rendered to dip, yet dipping doth not always, and but ſeldom, ſignify immerſion, as hath been already ſhewn. Our preſent buſineſs is with the verb bapto, which is always uſed by the writers of the ſcriptures, and is rendered to baptiſe only twice for waſhing, and once for dipping, in the Old Teſtament. I have, in courſe of my reading the Septuagent, or the Bible tranſlated into Greek, fallen in with baptizo, once when rendered to dip, but even then it cannot be ſaid that the perſon was put wholly under water; and when it is rendered waſhing, it doth not refer to the waſhing the whole body, but the hands are intended. And as for the other places where it occurs in the New Teſtament, and is always tranſlated to baptiſe, we cannot infer from theſe places that the mode of adminiſtering the ordinance of baptiſm, was by immerſion, but by waſhing or ſprinkling. And the Greek noun baptiſmos, which ſignifies waſhing, as in the following places: Mark 7, 4. As baptiſmous the waſhing of cups, pots, brazen veſſels, and tables. Heb. 9. 10. Which ſtood in meats and drinks, and divers baptiſmois, waſhings. In theſe two places, baptiſmos is rendered waſhing or waſhings of divers things: ſuch as the waſhing of cups, pots, brazen veſſels, and tables, and refers to the divers waſhings among the Jews. And the forecited text from the Hebrews, the Greek is divers waſhings or baptiſms, that the waſhings and purifications under the law, are particularly intended, for he adds with a plain reference to, and as an illuſtration of, what he had juſt ſaid. If the blood of bulls and of goats, and the aſhes of an heif-

ſer, ſprinkling the unclean, ſanctifieth to the purifying of the fleſh, how much more ſhall the blood of Chriſt, who, through the Eternal Spirit, offered himſelf up to God without ſpot, purge your conſciences from dead works to ſerve the living God? Which ſhews that theſe purifications by ſprinkling, are inſtances of theſe waſhings or baptiſms which he had mentioned, and indeed ſome of the chief inſtances, otherwiſe it would not have been to his purpoſe to have taken notice of them, a plain proof that waſhing or ſprinkling, is true baptiſm; and theſe waſhings referred to, as the waſhing of pots, cups, brazen veſſels, and tables, cannot be underſtood that in waſhing the whole of theſe mentioned, that they were all of them put wholly under water. I leave the reader to make his own obſervations, and to ſee if he can bring himſelf to think ſo, or that they muſt have been waſhed ſome other way, than being put wholly under water, or by wetting or ſprinkling. The latter appears to be the more natural inference, and of courſe baptiſm by ſprinkling, is true baptiſm.

Thus I have endeavoured ſo far, to aſcertain the true meaning of the verb Baptizo, to baptiſe; that in a general way it is rendered, to baptiſe, and in a few inſtances for waſhing, and that only a part of the body, particularly the hands. That Baptiſmos, baptiſm, is alſo taken for waſhing or ſprinkling, ſo that we juſtly ſo far conclude, that waſhing a part of the body, or ſprinkling, is true baptiſm.

Secondly, I ſhall farther enquire into the ſenſe and meaning of the verb Baptizo, by its connection with other Greek words, which may be thought to give it a ſenſe different from that which I have aſſigned it, as for inſtance, Matth. 3. 16. And Jeſus when Baptiſtheis, was baptiſed, went up ſtraight out of the water. They who are oppoſed to ſprinkling, as the mode in baptiſm, and who favour immerſion, think this text makes much for them, and gives another ſenſe to the verb Baptizo than I have aſſigned it—that if he came out of the wa-

ter he muſt certainly have been in it. But every perſon who knows any thing of the Greek language, knows that the Greek prepoſition here rendered, out of, is Apo, and it occurs in the New Teſtament about 585 times, (ſee the Appendix on the prepoſition Apo) and 357 times it is rendered from, and only 39 times out of throughout the whole of the New Teſtament, ſo that there are 317 of a majority; therefore, with great propriety, and agreeably to the Greek language, may Chriſt have been ſaid, inſtead of coming *out of* the water, to have come *from* the water, and of this the reader will be convinced by carefully looking over the Appendix upon the Greek prepoſition Apo, to which I refer him. Then the Greek verb cannot be ſaid to immerſe or dip, as Chriſt with great reaſon, juſtice and propriety, may be ſaid to come from the water, and not out of it. Of courſe immerſion in baptiſm cannot poſitively be founded on this text, which thoſe that are oppoſed to ſprinkling, put great ſtreſs upon, and think that it puts immerſion, as the mode in baptiſm, beyond a doubt—that as he came out of the water, he muſt certainly have been in it. But allowing our Lord had been in the water, which the text for certain will not lead us to underſtand, yet he might have been in the water, and not wholly under water, which he muſt have been, had he been immerſed in baptiſm. He might have been to the ancles in water, to the knees, and even to the loins, and not wholly under water, allowing that out of the water was the real, the true, and only tranſlation, and not another, which certainly is not the caſe, but quite otherwiſe, as Apo is much oftener rendered from, than out of, as hath been ſhewn. Therefore we are ſtill left in the poſſeſſion of the ſenſe given to the verb Baptizo, which was to waſh, or ſprinkle.

Thirdly—I ſhall farther enquire into the meaning of this verb, connected with other Greek words, which may ſeem to change or alter the ſenſe I have given, and

ſtrongly to favour immerſion, and is Acts 8. 38. And he commanded the chariot to ſtand ſtill, and they went down into the water, both Philip and the eunuch, and ebaptizen, baptiſed him. What they put the ſtreſs upon here, who favour immerſion, and what they think gives ſufficient ground for immerſion in baptiſm, is, that they went down into the water. It is well known that the Greek word here rendered into, is Eis, which occurs in the New Teſtament about fifteen hundred and eight times, and about five hundred and eighty times it is rendered into. But in oppoſition to this number it is rendered unto, about one hundred and ſeventy times; to, about two hundred and forty ſeven times; towards, twenty-four times, which are of the like ſignification, motion towards a place, and amount to about four hundred and forty-one times, to which if we add the number of times the word is rendered at, it will raiſe the number ſtill higher, ſo that it will deeply affect the matter in diſpute: for if Eis is ſo often rendered unto, to, towards, and at, then it may be ſaid with great propriety, that they went down from the chariot to the river, and he baptiſed him at the river, inſtead of going into the river. This is no ſtrained ſenſe, as the word is ſo often rendered unto, to, towards, and at. (See the Appendix) Therefore, we ſafely ſtand to the ſenſe given to the verb Baptizo, which is to waſh or ſprinkle, as the different tranſlations of the prepoſition Eis will ſupport. But ſhould thoſe that favour immerſion ſtill adhere to the preſent tranſlation, into, inſtead of the other tranſlations made of it by the ſame perſons, ſuch as unto, to, towards, and at, then it would lead them into what they do not admit nor practice, to wit, that the baptiſer, as well as the perſon to be baptiſed, is put under water; for there is no difference between them in the tranſlation: it is expreſsly ſaid, and they went down both into the water; both Philip and the eunuch, and he baptiſed him; ſo that if the eunuch was immerſed, ſo was Philip: for there is no difference ſpecified: and

this leads me to conclude that the proper tranſlation of Eis in this place is, unto, to, or towards the water, which is certainly true of them both, but in the other is not, nor will thoſe in favour of immerſion admit of it, neither doth their practice ſay that they do. But if they will ſtill hold to the preſent tranſlation, which they cannot do conſiſtent with themſelves, then I would add, as in the former particular, that they might go into the water to the ancles, to the knees, or even up to the loins, and not be wholly under water, and with great propriety be ſaid to be in the water; nor will the place where the eunuch was baptiſed admit of immerſion, but this will more naturally fall in when I come to conſider the places where the ordinance of baptiſm was adminiſtered.

Fourthly—I ſhall conſider ſtill farther the meaning of Baptizo along with other Greek words connected with it, and have a tendency to affect its ſenſe: In Acts 8. 39. And when they were come up out of the water. They that favour immerſion, as the mode in baptiſm, think that this text makes for them equally with the former. They that know any thing of the Greek language, know that the prepoſition here rendered out of, is Ek, which occurs in the New Teſtament about 810 times, and is rendered out of, about 164 times, and from, 174 or 175 times. (ſee the Appendix upon the prepoſition Ek) We may therefore obſerve here, that this word is oftener rendered from, than out of, as well as the word Apo, which hath been conſidered already, and makes me think that the tranſlation here, and in that place too, ſhould be from, and not out of, that is, they came from the water. But if the other is contended for, then it will lead, as was formerly obſerved, into this, that the baptiſer was under the water, as well as the perſon to be baptiſed, which thoſe that are oppoſed to ſprinkling will not grant.

In the fifth place it is ſaid, that they were all baptiſed by John in Jordan. Mark 1. 5. Here we are told

that they were baptiſed of John, in the river Jordan. The prepoſition in this place is En, which is often rendered in, but is alſo tranſlated at, about ſeventy times in the four Goſpels, Acts of the Apoſtles, and Epiſtle to the Romans, for I did not proſecute it farther. (See the Appendix upon the prepoſition En.) And though it be rendered in, much oftener by far than it is rendered at, yet its being ſo often as ſeventy times in theſe ſix Books, it is no ſmall matter, and may lead us to conclude that they were baptiſed at, and not in, the river Jordan, and of courſe not immerſed. And ſhould they have been baptiſed in the river, it doth not follow of courſe, that they were put wholly under water in being baptiſed, as they might be baptiſed otherwiſe.

In the ſixth place—It is ſaid that Jeſus was baptiſed in Jordan, Mark 1. 9. And it came to paſs, in thoſe days, that Jeſus came from Nazareth, of Galilee, and was baptiſed of John, in Jordan. The prepoſition here rendered in, is Eis, which hath been already conſidered; but there is this to be attended to, that though it is often rendered in, yet it is rendered at alſo, about ſeventeen or eighteen times in the New Teſtament, which gives ſome ground to think that he was baptiſed at, and not in, the river. See the Appendix on the word Eis. Thus I have conſidered the Greek verb Baptizo, and the ſeveral prepoſitions connected with it, and with the ſubject or ordinance of baptiſm, and in ſumming up the whole, and agreeable to the original Greek, the true tranſlation will run thus: the perſons to be baptiſed came to, unto, or towards the water or river, were baptiſed at; and when baptiſed came from the water or river; and this is no forced nor ſtrained tranſlation, as appears from the numerous tranſlations which we have been conſidering, and are laid before you at great length in the Appendix: for Eis is rendered to, towards, and unto, which are all of the ſame import, motion towards a place, about four hundred and forty times, beſides the number of times it might

be rendered unto, when it is tranſlated into. The preposition Eis is alſo rendered at, about ſeventeen or eighteen times, and the prepoſition En is rendered at, about ſeventy times, and the prepoſition Ek is rendered from, about one hundred and ſeventy-four or one hundred and ſeventy-five times, and the prepoſition Apo is rendered from, three hundred and fifty-ſeven times; of courſe it is no forced tranſlation: therefore there is ground to think that Baptizo means waſhing, or ſprinkling, rather than immerſion.

I ſhall in the next place examine the places where the ordinance of baptiſm was adminiſtered. We find John baptiſing at Jordan, but that hath been conſidered already, and I ſhall not reſume the ſubject.

2. He is ſaid to baptiſe in Enon, and the reaſon is added. becauſe there was much water there. John 3. 23. And they came and were baptiſed. Here it may be ſaid that there was not need for much water for baptiſing perſons, if immerſion was not the mode of adminiſtration. Was ſprinkling the manner of doing it, a ſmall quantity would do the buſineſs. In anſwer to this every perſon that knows any thing of the Greek language, knows that in the original it is, udata polla, many waters. Now it is carefully to be obſerved, that in common there are not many places of water contiguous to one another of any conſiderable depth, or that would be fit for immerſing a perſon. There were many ſprings and rivulets of water there, as travellers have related: for they have told us that there are only ſprings and rivulets to be found in that place. And as multitudes reſorted to John, a place that was well watered, or had ſprings and rivulets as Enon ſeems to have had, would be moſt convenient for refreſhing the people with drink, as well as for baptiſing of ſuch as deſired it; and this might have been one chief reaſon why John baptiſed in Enon, though it doth not appear that there was ſuch a depth of water in theſe ſprings and rivulets as would admit of immerſing a perſon;

nor doth it appear, neither is there any certainty, that any of the people were immerſed in their being baptiſed at this place.

3. John is ſaid to baptiſe at Bethabara, John 1. 28. Theſe things were done in Bethabara, beyond Jordan, where John was baptiſing. Chap. 10. 40. And went away beyond Jordan, unto the place where John at firſt baptiſed, which appears to have been Bethabara. Here John baptiſed, but there is ſo little ſaid of the place in the ſcriptures, that we cannot ſay whether it favoured immerſion or was againſt it, only we may learn ſomething from the name Bethabara, which ſignifies the houſe of paſſage, where people uſed to croſs or go over the river Jordan. But it appears that it was ſome diſtance from the river where the people croſſed; and ſhould he have baptiſed here on account of the river being nigh, which is doubtful, yet ſtill it doth not ſupport immerſion; for as, hath been obſerved already, he might have baptiſed at, and not in, the river; and he might have baptiſed in the river, and not have put the perſon to be baptiſed wholly under water; and if it was any conſiderable diſtance from the river, it it is not likely that he would come to the river to baptiſe ſuch multitudes as came to him.

4. John is alſo ſaid to baptiſe in the wilderneſs, Mark 1. 4. John did baptiſe in the wilderneſs, and preached the baptiſm of repentance for the remiſſion of ſins. This of baptiſing in the wilderneſs or deſart, was nowiſe favourable for immerſion, as it is not a place well ſupplied with water. It is true the Hebrews called it a wilderneſs, when cities and towns were more remote or diſtant from one another, as well as where there were no towns at all. In either caſe according to the idea we have of a wilderneſs, it is ſeldom well watered, and of courſe ſeldom favourable to immerſion, if favourable to it at all, eſpecially where multitudes were to be baptiſed. And ſhould it be ſaid that this deſart was in the neighbourhood of Jordan, and therefore he might baptiſe them

in the river—that he baptiſed in the river is granted, and hath been already conſidered. But it would appear that John baptiſed in this deſart or wilderneſs, agreeable to the Evangeliſt, and leads us to have no favourable idea of the place, as being convenient for immerſion in baptiſm.

5. Philip baptiſed the eunuch at certain waters, *Acts* 8. 36–39. And as they went on their way, they came unto a certain water: and the eunuch ſaid here is water, what hinders me to be baptiſed? And he anſwered and ſaid, if thou believeſt with all thine heart thou mayſt; and he anſwered and ſaid, I believe that Jeſus is the Son of God. And he commanded the chariot to ſtand ſtill, and they went down both into the water, both Philip and the eunuch, and he baptiſed him at this certain water. Here it is termed a certain water, without farther ſpecifying it, without telling us whether it was a lake, pond, river, brook or ſpring. The word in the original is Ti, a diminutive expreſſion, ſo that we are not to look for a large river here ſuch as Jordan; for ti udor will not lead us to expect it: and if Jerome and Sandys, and other travellers are to be depended upon, they ſpeak of it as a certain ſpring or fountain, which riſes at the foot of a mountain in the Tribe of Judah or Benjamine, whoſe waters were ſucked in by the ſame ground that produced them, and report that this was the place where Philip baptiſed the eunuch. And if their teſtimony is to be believed, and we believe them to be honeſt, undeſigning men, then the eunuch could not be immerſed or put under water when baptiſed, becauſe according to their teſtimony the water did not admit of it. And this account of theirs correſponds with the original, ti udor, a certain water; therefore we may conclude that the eunuch was not put under water in baptiſm, but muſt have been baptiſed ſome other way; and that there can be no ground for immerſion in baptiſm, from the baptiſm of the eunuch.

6. All the Houſe of Cornelius, Acts 10. 33. to the end —Can any one forbid water that theſe ſhould not be baptiſed, who have received the Holy Ghoſt as well as we? And he commanded them to be baptiſed in the name of the Lord. Here thoſe that were along with Cornelius, gathered together in his houſe, appear to have been baptiſed in his houſe alſo. Aſſembled there they certainly were, and we do not read of their leaving the houſe to go to any place elſe where they might be baptiſed by immerſion. The queſtion put by Peter when he ſays, What hinders water that theſe may not be baptiſed? would lead us to infer rather that water was brought for the purpoſe, than that they ſhould have gone from the houſe of Cornelius to ſome other place to have the ordinance adminiſtered to them; therefore we have juſt reaſon to infer that immerſion was not the mode in which they were baptiſed.

The ſeventh place—Where the jailor was baptiſed. Acts 16. 33. And he took them the ſame hour of the night and waſhed their ſtripes, and was baptiſed, he and all his ſtraightway. At ſome hour in the night the jailor and his whole family were immediately baptiſed. Where the jailor then was it is moſt reaſonable to ſuppoſe that it was ſome apartment in the priſon aſſigned him for his place of reſidence with his family; that he might be at hand to perform the duties of his office. If this is the caſe, as it is moſt probable to be ſo, then there was not time ſufficient for Paul and Silas, together with the jailor and his houſhold, to have gone any diſtance to adminiſter this ordinance, or to have it adminiſtered to them; for he and his family were baptiſed immediately. Nor can it be ſuppoſed that it would have been ſafe for the jailor to have left his charge at that hour of the night, when the priſon was in the ſituation it was then in, by reaſon of the late earthquake. Nor is it probable that it would have been ſafe for Paul and Silas, in their mangled condition, being ſeverely ſcourged the day before, to have gone

any diſtance to any place of water ſo deep as the mode of immerſion would require, and that at midnight, to have baptiſed the jailor and his family, nor is it to be ſuppoſed that there was any place at hand fit for baptiſing them by immerſion: all theſe taken together give us good reaſon to conclude, that the jailor and his family were not baptiſed by immerſion.

In the eighth place—Paul was baptiſed. Acts 9. 18. And immediately there fell from his eyes as it had been ſcales; and he received ſight forthwith, and aroſe and was baptiſed. The place where Saul was then was in the houſe of one Judas, in one of the ſtreets of Damaſcus called Straight. With reſpect to the baptiſm of Saul of Tarſus, it appears to have been in the houſe of Judas aforeſaid, where he had been for a few days: for we have not the leaſt hint of his leaving the houſe to go ſomewhere elſe to be baptiſed; and it would alſo appear that he was baptiſed ſtanding: for he was ordered to riſe and be baptiſed, and he aroſe accordingly and was baptiſed. Then we have reaſon to conclude that there is no appearance of [illegible] leaving the room to go any diſtance to be baptiſed; and as it would appear that he was baptiſed ſtanding, therefore we have no ground to believe that it was done by immerſion.

9. It appears there were numbers of men and women baptiſed, but the place where is not particularly ſpecified; only that it was in the city of Samaria. But as we cannot learn any thing of the mode of baptiſm, either for or againſt immerſion, I ſhall not further inſiſt.

10. There were great numbers upon the day of Pentecoſt. Acts 2. 41. Then they that gladly received his word were baptiſed: and the ſame day there were added unto them about three thouſand ſouls. It is not particularly ſpecified where they were baptiſed, but from the account of other matters here recorded by the ſacred hiſtorian, we are led to conclude that it was in Jeruſalem

where vaſt numbers were aſſembled at the feaſt of Pentecoſt, which was one of the three annual feaſts upon which all the males were obliged to appear at Jeruſalem. Ex. 23. 17. At Jeruſalem, upon this ſolemn feaſt day, was the down-pouring of the Holy Ghoſt, both in a miraculous and ſaving manner, ſo that no leſs than three thouſand ſouls believed and were baptiſed. It is not ſaid that they left the city to go and to be baptiſed, and therefore unlikely they were baptiſed by immerſion. It is true they might have been baptiſed by immerſion in the city, providing the ſtream of Gihon, which Hezekiah brought into the city, ſtill continues to run through the city, might render it convenient for them all to be baptiſed by immerſion; but other conſiderations make it improbable, eſpecially when we conſider the vaſt numbers to be baptiſed, and the few that were authoriſed to adminiſter the ordinance to them. Thoſe that were appointed by Chriſt to adminiſter this ordinance were the eleven Apoſtles, as appears from the words of inſtitution, or to whom our Lord addreſſes himſelf on that occaſion. Matth. 28. 16. Then the Eleven went away into Galilee, unto a mountain where Jeſus had appointed them; and when they ſaw him they worſhipped: but ſome doubted. And Jeſus came and ſpake unto them, ſaying, all power and authority is given me in Heaven and earth; go therefore, and teach all nations, baptiſing them in the name of the Father, the Son, and Holy Ghoſt. Here the eleven diſciples were commiſſioned or authoriſed to adminiſter the ordinance of baptiſm; but as to the ſeventy diſciples they are not mentioned in the commiſſion; nor is there the leaſt mention made of them on this memorable day of Pentecoſt, or on this ſolemn occaſion; nor in any part of the New Teſtament, but in the two following places. Luke 10. 1. And after thoſe things the Lord appointed other ſeventy alſo, and ſent out two and two before his face into every city and place, where he himſelf would come. V. 17. And the ſeventy returned with joy. Lord,

even the devils are ſubject unto us through thy name. The ſeventy were commiſſioned to preach the goſpel, to heal the ſick, and to caſt out devils, as appears and runs parallel with the commiſſion which our Lord gave the twelve apoſtles, which we find Matth. 10 7. 8. And theſe twelve Jeſus ſent forth, and commanded them, ſaying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but rather go ye to the loſt ſheep of the houſe of Iſrael; and as ye go preach, ſaying, The kingdom of Heaven is at hand. Heal the ſick, cleanſe the lepers, raiſe the dead, caſt out devils: freely ye have received, freely give. The commiſſion of the twelve apoſtles, and that of the ſeventy diſciples, are much alike; but the commiſſion of the apoſtles was greatly enlarged by our Lord after his reſurrection, which that of the ſeventy diſciples was not, as far as I know. The apoſtles, in their firſt commiſſion, were forbid to go into the way of the Gentiles, and from entering into any city of Samaria, but to confine their miniſtry to the loſt ſheep of the houſe of Iſrael; but afterwards our Lord enlarged their commiſſion, extending it to all nations, Gentile as well as Jews, to make diſciples of all nations, baptiſing them in the name of the Father, Son, and Holy Ghoſt. But this enlargement of commiſſion did not extend to the ſeventy diſciples: for they do not appear to have been preſent; and if they were, they are not mentioned, as the eleven were, nor authoriſed to baptiſe as they were; nor have we any account of their aſſiſting the eleven or twelve apoſtles in their baptiſing the three thouſand. There is not the leaſt hint of it in the ſecond chapter of Acts of the Apoſtles, where we have the whole matter related. We have an account of the twelve being employed upon this occaſion. Acts 2. 14. But Peter ſtood up with the eleven, lift up his voice, and ſaid unto them, Ye men of Judea, and all ye that dwell at Jeruſalem, be this known unto you, and hearken to my words. Afterwards he delivered a diſcourſe concerning the

miracles, death and resurrection of Jesus Christ, which was greatly blessed to thousands of his hearers, so that they believed and were baptised; and as the apostles had been authorised a few days before to administer this ordinance, it is not to be doubted but that they obeyed his order and followed his direction—then administering the sacrament of baptism to three thousand in one day, and after a great part of the day had been spent about other matters, such as Peter's sermon, and likely the other apostles preached also; and we are told that Peter counselled, testified and exhorted them with many words; and after this the apostles had to receive a confession of faith from each of them distinctly, and then to baptise them severally, which, though done in the quickest manner it could be administered, even by sprinkling, would require the remainder of the day; whereas in the slower way of baptising, by immersion, we cannot conceive how it could be done without a miracle, especially when they were not assisted by the seventy, which they appear not to have been, and they appear to have been baptised that day all of them. Acts 2. 41. Then they that gladly received his word were baptised; and the same day there were added unto them about three thousand souls.

Thus I have examined the several places where the ordinance of baptism was administered to people and individuals, and cannot find sufficient reason to believe, that John the Baptist, or the Apostles of our Lord, baptised by immersion.

I shall now examine the circumstances attending these baptisms, administered by John the Baptist, and the apostles of our Lord, and see if they will support the mode of baptism by immersion. And

1. With respect to those John baptised. They came to him in great multitudes, and were baptised. It cannot be reasonably supposed that John could stand the fatigue of baptising such multitudes as resorted to him in the way of immersion; nor can we think that it would

have been safe for him to have stood so long in water, and in such a depth of water, until he had baptised so many as were baptised by him. Moreover, as some, if not many, had come some considerable distance, and possibly without any design of being baptised when they left home, and that without any change of raiment; therefore could not conveniently be immersed with their clothes upon them, and far less convenient to have been immersed naked, especially before so many as would be present there. Whether women came to be baptised of John or not, I cannot affirm; but we are informed by the sacred historian, Acts 8, 12, that those who believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptised, both men and women. And whatever hath been said in vindication of being baptised naked, even women, yet doubtless it is indecent; nor do I think that Christ, by any institution of his, puts us to that necessity. These circumstances considered, give no ground to think that immersion was the mode of administering the ordinance of baptism, either by John, the Baptist, nor Philip, neither by any of the Apostles. The generality, if not the whole, of these baptised upon the day of Pentecost, came there without any previous design of being baptised, of course cannot be supposed to have been provided with change of raiment for the purpose, and it would have been very inconvenient for them to be immersed in their clothes; and some of them at considerable distance from home, and highly indecent to have been immersed naked, in such a populous place as the city of Jerusalem; and where and when we may suppose many to have been present; for the city at that time seems to have been in a great stir, and no doubt but what had happened on that solemn day would bring many together, besides them that were to be baptised. There is another circumstance attending the baptisms mentioned: of those who were to be baptised, we never read that any went from the

place where they were, when they reſolved upon being baptiſed, or propoſed it, to any river or ſtream to be baptiſed in or at it, but all who were baptiſed in any ſtream or river were by it when they firſt offered themſelves to be baptiſed. Saul, of Tarſus, was baptiſed in the houſe wherein he had been for a few days, and appears not to have moved from the ſpot where he was when propoſed to him. The jailor and his family appear to have been baptiſed at his houſe—ſo were Cornelius and his company baptiſed at his houſe. It appears they were baptiſed where they were when propoſed, which circumſtance doth not favour immerſion; and from the circumſtances mentioned, which I have plainly laid before you, we have no ground to infer that immerſion was the mode of adminiſtering baptiſm.

Putting all together, the general and particular ſignification of the verb Baptizo, and the divers prepoſitions connected with it, upon the ſubject of baptiſm, as Eis, Ek, Apo, and En; the places where the ordinance of baptiſm were adminiſtered, and other circumſtances, make it very improbable that John, the Baptiſt, or the apoſtles of our Lord, baptiſed by immerſion, but ſome other way, and the moſt probable way was by pouring water upon the perſon, or rather ſprinkling ſome part of the body moſt convenient for that purpoſe, according to that well known propheſy Iſa. 52 12. So ſhall he ſprinkle many nations. And though the prepoſitions Eis, and Ek, ſhould always mean into, and out of, which they certainly do not, yet this will not prove that ſuch perſons as were baptiſed were immerſed, either naked, or in their clothes, but, according to cuſtom, going into the water up to the ancles, or mid-leg, the baptiſer ſprinkling water upon them. I would farther add in ſupport of ſprinkling in baptiſm, that ſprinkling more fitly repreſents the thing ſignified in baptiſm than dipping. Baptiſm is the outward ſign and token of the application of the benefits of redemption to believers in their juſtification and ſanctification. Chriſt waſhes us

from our ſins in his own blood. And how then is the application repreſented? By the blood of ſprinkling, not by dipping: Heb. 12. 24. We are come to the blood of ſprinkling, which ſpeaketh better things than that of Abel. 1. Pet. 1. 2. And ſprinkling of the blood of Jeſus Chriſt. Moreover, with reſpect to our ſanctification, it is alſo repreſented by ſprinkling, not by dipping: Heb. 10. 22. Having our hearts ſprinkled from an evil conſcience; and our bodies waſhed with pure water. Ezek. 36. 25. Then will I ſprinkle clean water upon you, and ye ſhall be clean from all your filthineſs; and from all your idols will I cleanſe you. In theſe texts both our juſtification and ſanctification are repreſented or held forth by ſprinkling, and not by dipping, which ſo far lead us to conclude that ſprinkling, and not immerſion, is the mode in the adminiſtration of baptiſm; and what further leads us to the ſame concluſion is the baptiſm of the Iſraelites in the cloud, and in the ſea. 1. Corinth. 10. 2. Moreover, brethren, I would not that ye ſhould be ignorant, how that all our fathers paſſed under the cloud, and all paſſed through the ſea, and were all baptiſed unto Moſes, in the cloud and in the ſea. But how were they baptiſed? Certainly not by immerſion, or being dipped: for they went on dry ground through the ſea, which ſtood as a wall on each hand. It was the Egyptians that were immerſed, agreeably to the account which Moſes gives us of the matter. The Iſraelites could none otherwiſe be baptiſed in the cloud, and in the ſea, than being ſprinkled with rain from the one, and ſpray from the other, as they paſſed along. This is a natural, and plain eaſy account of the matter, and a juſt one, and from whence we may infer that ſprinkling is the mode in baptiſm, and not immerſion. Moreover, with reſpect to pouring or ſprinkling to be the mode in baptiſm, I would obſerve from the Reverend Peter Edwards, upon baptiſm, that according to the communicating the grace of the Holy Spirit unto the ſoul, and that of applying

the baptiſmal water to the body, are viewed as correſponding with each other. The conſiderations which lead to this are ſuch as follow: 1. They agree in name. The influences of the Holy Spirit upon the ſoul are called Baptiſm, and ſo likewiſe is the external application of water. The term Baptiſm, when uſed to expreſs the influences of the Holy Spirit, takes in both his extraordinary and ſaving influences. Acts 1. 5. For John truly baptiſed with water, but ye ſhall be baptiſed with the Holy Ghoſt, not many days hence. 1st Corinth. 12. 13. For by one Spirit are we all baptiſed into one body, whether we be Jews or Gentiles, whether we be bond or free. And as theſe have taken place in the ſame perſons, the term Baptiſe has been uſed to expreſs both. Acts 10. 44–47. While Peter yet ſpake theſe words, the Holy Ghoſt fell on all theſe which heard the word, and they of the circumciſion which had believed, were aſtoniſhed, as many as came with Peter, becauſe that on the Gentiles alſo was poured out the gift of the Holy Ghoſt: for they heard them ſpeak with tongues and magnify God. Acts 11. 16. Then remembered I the word of the Lord; how that he ſaid John indeed baptiſed with water, but ye ſhall be baptiſed with the Holy Ghoſt. 2. Moreover they are aſſociated in ſcripture. We commonly read ſuch words as theſe: I indeed baptiſe you with water; but he ſhall baptiſe you with the Holy Ghoſt. 3. Still farther: their mode of communication is expreſſed in the ſame manner: I baptiſe you with water, but he ſhall baptiſe you with the Holy Ghoſt. 4. Baptiſm with water is an emblem of the baptiſm with the Holy Ghoſt. Now if theſe two paſs under the ſame name; if both are frequently united in ſcripture; if the one be an emblem of the other; and if the mode of communication in each baptiſm be expreſſed in the ſame way: then the way to come at a clear view of the mode of outward baptiſm is to obſerve in what manner the baptiſm of the Holy Ghoſt is deſcribed. This will lead us to underſtand the

mode of outward baptiſm, or water baptiſm. The manner the baptiſm of the Holy Ghoſt is expreſſed in ſcripture, is—by coming upon—Acts 1. 8: But ye ſhall receive power after that the Holy Ghoſt is come upon you. To ſhed forth. Acts 2. 33. Therefore being by the right hand of God exalted, and having received of the Father the promiſe of the Holy Ghoſt, he hath ſhed forth theſe which ye now ſee and hear. To pour out. Acts 2, 17. And it ſhall come to paſs in the laſt days (ſaith God) I will pour out my Spirit upon all fleſh: and your ſons and your daughters ſhall propheſy, and your young men ſhall ſee viſions, and your old men ſhall dream dreams; and upon my ſervants, and on my hand-maidens will pour out in thoſe days of my Spirit. And they ſhall propheſy. Acts 10. 45. And they of the circumciſion were aſtoniſhed, as many as came with Peter, becauſe that on the Gentiles alſo was poured out the gift of the Holy Ghoſt. Acts 11. 15. And as he began to ſpeak, the Holy Ghoſt fell upon them as upon us at the beginning. Then the manner, by which the Holy Ghoſt comes upon perſons, is expreſſed by coming upon; falling upon; ſhedding forth; and pouring out. This is the manner in which baptiſing with the Holy Ghoſt is expreſſed in ſcripture. Therefore, as baptiſm with water is ſimilar thereto, then we may infer the mode in which outward baptiſm, or baptiſm with water, is to be adminiſtered: of courſe not by immerſion; not by dipping; not applying the ſubject to the water—but the water to the ſubject; not by dipping the perſon in the water, but pouring water upon him. Then we have witneſs on the ſide of pouring, and ſprinkling in water baptiſm; and this pouring or ſprinkling in baptiſm, is to be with water, and water only: nothing elſe is to be added thereto, as nothing elſe was added by John the Baptiſt, nor by the apoſtles of our Lord: both baptiſed with water, without the addition of oil, ſpittle, or greaſe, and without croſſing or exorciſms, as

uſed by ſome. There is no account of any other thing than water made uſe of in all the inſtances of baptiſm adminiſtered by them, which people may ſatisfy themſelves in by looking over theſe inſtances of baptiſms left upon record, where they will find that John the Baptiſt, nor the apoſtles of our Lord, uſed any other thing in baptiſm but water only. And we find them in common baptiſing in public, unleſs when circumſtances required otherwiſe. Paul ſeems to have been privately baptiſed, or baptiſed in the houſe, if not in the room, where he had ſtaid for a few days: and the family of the jailor could not be ſaid to be any other than private baptiſm. But the many others were baptiſed in the moſt public manner, leading us to underſtand that the ordinance of baptiſm ſhould be adminiſtered publicly, unleſs that circumſtances require it to be otherwiſe; and when circumſtances require it, it ſhould be complied with, as God prefers mercy to ſacrifice; and as it is publicly adminiſtered, ſo is it to be ſeriouſly and devoutly gone about, both by the adminiſtrator and the ſponſor, or the perſon to be baptiſed if grown up. A miniſter of the goſpel ought to be duly affected when about to adminiſter the ordinances of religion, eſpecially one of the ſealing ordinances of the New Teſtament, and to introduce a perſon into the church of Chriſt, and devoting him to the ſervice of God and religion; and the adminiſtrator ought not only to be properly diſpoſed in diſcharging his duty, but alſo to ſtir up others to the right performance of theirs; the ſponſors ſeriouſly to conſider the ſtrong obligations they are coming under, to train up thoſe in the fear of God, whom they are becoming bound for, or offering up to the Lord. And if they are grown up perſon or perſons deſiring baptiſm for themſelves, then they ought ſeriouſly to conſider, and lay it to heart, and to count the coſt, before they take the vows of God upon them; and if faith and repentance are indiſpenſably neceſſary to baptiſm in grown up perſons, ſeriouſly to enquire, whether they are poſ-

ſeſſed of theſe ſaving graces, which are required in order to baptiſm, before they proceed to have the ordinance adminiſtered unto them; this will be taking the proper ſteps in the matter, and laying a good foundation for the time to come. There are ſome, if not many, that go about this ordinance with little concern; and of courſe are apt to make ſhipwreck of the faith and a good conſcience; and often do it as Simon Magus did, though they may not go the lengths in wickedneſs which he did; yet ſtill they make ſhipwreck of the faith and periſh in the end; therefore they ought ſeriouſly to conſider what they are going about: they are about take upon them a public profeſſion of God and religion, and ſolemnly to enter into a covenant, never to be forgotten; that they are now to put their hand to that plough, from which they are not to look back; that they are about to open their mouth to the Lord, and to lift up their hand to the Moſt High, and to ſet their faces Zionward, and Godward, and muſt not turn back; and if they ſin wilfully after they have received the knowledge of the truth, there remaineth no more ſacrifice for ſin, but a fearful looking for of judgment, and fiery indignation, which ſhall devour the adverſaries, and that if after they have eſcaped the pollutions of the world, through the knowledge of our Lord and Saviour Jeſus Chriſt, and are again entangled therein, and overcome, that their latter end will be worſe than the beginning, and that it would have been better for them not to have known the way of righteouſneſs, than after they have known it to turn from the holy commandment delivered unto them. Therefore they ought to take great care in going about the ſacrament of baptiſm, and ſee that they be ſincere and ſerious in the matter; it will tend much to their preſent comfort and future happineſs. They that enter upon a public profeſſion of religion in ſincerity and in good earneſt, will doubtleſs perſevere to the end and be ſaved; but they who begin it in hypocriſy will doubtleſs end in apoſtacy. There-

fore let them duly conſider what they are going about; and to endeavour, through the ſtrength of divine grace, to go about this ordinance in as proper manner as they can, or as the word of God directs in ſuch caſes. Therefore let them go about it in the ſtrength of God, in ſincerity, ſerioufneſs, and ſolemnity; and with fixed purpoſes and reſolutions to perform the vows they are about to make. Thus I have endeavoured to ſhew the mode of adminiſtering the ordinance of baptiſm; that it is by pouring or ſprinkling water upon ſome part of the body of the perſon moſt convenient for the purpoſe; and not any thing made uſe of but purely water; and that both the adminiſtrator and the perſons to be ſponſors, and they to be baptiſed, are to go about it with ſerioufneſs and ſolemnity.

VI. The next thing propoſed in the method was to ſhew the element made uſe of in the baptiſm; and what it ſignifies and ſuppoſes.

The element made uſe of in adminiſtering this ordinance is water, as appears by the following texts of ſcripture: Math. 3. 11. I indeed baptiſe you with water unto repentance: but he that cometh after me is mightier than I, whoſe ſhoes I am not worthy to bear; he ſhall baptiſe you with the Holy Ghoſt and with fire. Mark 1. 8. I indeed have baptiſed you with water; but he ſhall baptiſe you with the Holy Ghoſt. Luke 3. 16. John anſwered, ſaying unto them all, I indeed baptiſe you with water; but one mightier than I cometh, the latchet of whoſe ſhoes I am not worthy to unlooſe; he ſhall baptiſe you with the Holy Ghoſt and with fire. Acts 1. 5. For John truly baptiſed with water; but ye ſhall be baptiſed with the Holy Ghoſt not many days hence. Acts 11. 16. Then remembered I the word of the Lord, how that he ſaid John did indeed baptiſe with water: but ye ſhall be baptiſed with the Holy Ghoſt. Acts 8. 36. And the eunuch ſaid, here is water, what doth hinder me to be baptiſed? V. 36. And they went down into the water, both Philip and

the eunuch, and he baptiſed him. Acts 10. 47. Can any forbid water that theſe ſhould not be baptiſed, which have received the Holy Ghoſt as we? And he commanded them to be baptiſed in the name of the Lord. In theſe texts we find that water is the element made uſe of by John the Baptiſt, and the Apoſtles of our Lord in adminiſtering the ordinance of baptiſm, and water only; and this conſideration ſeems to correct two errors reſpecting this ordinance: the firſt, by thoſe who deny water baptiſm, and only admit the baptiſm of the Holy Ghoſt: for water baptiſm is ſtrongly held forth in theſe texts, and eſpecially in the text laſt quoted, wherein we find it adminiſtered to thoſe who had already received the Holy Ghoſt; therefore the texts mentioned clearly lay before us water baptiſm, and prove thoſe to be in error who deny it; and as they withhold what is due, ſo there are others again who add thereto what was neither requi d nor practiſed by John the Baptiſt, nor the Apoſtles of our Lord, as oil, ſpittle, greaſe, croſſing, and exorciſms. So baptiſm by water only corrects theſe two errors, to wit, that in thoſe who reject water baptiſm altogether, as it is ſo clearly held forth in the texts mentioned: and that in thoſe who add the things mentioned to water baptiſm, which were not added by John the Baptiſt, neither by the Apoſtles of our Lord, nor required. Then water, and water only is the element made uſe of in adminiſtering the ordinance of baptiſm.

2. The next thing to be conſidered, what the water in baptiſm repreſents, ſignifies or ſuppoſes; and as water is of a purifying, cleanſing nature, ſo in the firſt inſtance it repreſents the blood of Chriſt, which cleanſeth from all ſin: 1. John, 1. 7. And the blood of Jeſus Chriſt, his Son, cleanſeth us from all ſin. Rev. 1. 5. Unto him who loved us, and waſhed us from our ſin, in his own blood. In theſe two texts we underſtand the guilt of ſin being waſhed away by the blood of Chriſt, juſt as the filth of the body is taken away by the waſhing with water; and what the Apoſtle ſaith in Acts

22. 16. And now why tarrieſt thou; ariſe and be baptiſed, and waſh away thy ſins, calling upon the name of the Lord. So that the water in baptiſm will denote, or hold forth unto us, the blood of Chriſt cleanſing us from the guilt of ſin; ſo alſo a cleanſing us from the pollution and defilement of ſin, as will appear from the following texts of ſcripture: Heb. 9. 13. 14. For if the blood of bulls, and of goats, and the aſhes of an heifer, ſprinkling the unclean, ſanctifying to the purifying of the fleſh, how much more ſhall the blood of Chriſt, who, through the Eternal Spirit, offered himſelf, without ſpot, to God, purge your conſcience from dead works, to ſerve the living God? 1. Pet. 1. 18. 19. Foraſmuch as ye know that ye were not redeemed with corruptible things, as ſilver and gold, from your vain converſation received by tradition from your fathers, but by the precious blood of Chriſt, as a lamb, without blemiſh, and without ſpot. In theſe two texts the blood of Chriſt is held forth as waſhing and cleanſing us from the pollution of ſin, cleanſing us from all filthineſs, both of the fleſh and ſpirit, perfecting holineſs, in the fear of God. Then the water in baptiſm repreſents the blood of Chriſt, which cleanſeth from all ſin, both from the guilt and pollution of ſin. Though the wine in the Lord's Supper more ſtrongly repreſents the blood of Chriſt than the water in baptiſm, yet as water is of a cleanſing, purifying nature, it fitly repreſents the blood of Chriſt, which cleanſeth from all ſin. But; in the ſecond place, the water in baptiſm more particularly repreſents the renewing and ſanctifying influences of the Holy Spirit, renewing and ſanctifying our corrupt and defiled natures. Titus 3. 5. Not by works of righteouſneſs, which we have done, but according to his mercy, he ſaves us by the waſhing of regeneration, and renewing of the Holy Ghoſt, which he ſhed on us abundantly, through Jeſus Chriſt, our Saviour. The renewing and ſanctifying influences of the ſpirit of all

grace, renewing and ſanctifying our defiled natures. Theſe two things in a particular manner are repreſented and held forth by water in baptiſm, eſpecially the ſanctifying influences of God's ſpirit, and of courſe will imply that we are both guilty and polluted creatures, otherwiſe we would not have ſtood in need of the means of cleanſing in theſe reſpects, as we certainly have, had we not been guilty before God, and unclean in his ſight: for God does nothing in vain; and it is farther to be obſerved how much we mankind, ſinners, are indebted to God for providing a remedy, for removing two ſo great evils as the guilt and pollution of ſin, which would have ruined us for ever and ever, had he not opened up this fountain or fountains for waſhing away ſin and uncleanneſs, and that out of his own free goodneſs, love, mercy and grace, and therefore we ought ſincerely and heartily to thank and praiſe him for ſo great mercies.

VII. The next thing propoſed in the method, was to ſhew whether baptiſm is eſſentially neceſſary to ſalvation, and may not a perſon be ſaved without it? What the aſſembly at Weſtminſter ſay upon the ſubject. That though it be a great ſin to contemn or to neglect this ordinance; yet grace and ſalvation are not ſo inſeparably annexed unto it, as that no perſon can be regenerated or ſaved without it; or that all who are baptiſed, are undoubtedly ſaved: for it is not the want of baptiſm, but the want of faith, that expoſes to damnation. Mark 16. 16. And he ſaid unto them, Go ye into all the world, and preach the goſpel to every creature: he that believeth, and is baptiſed, ſhall be ſaved; but he that believeth not, ſhall be damned. John 3. 18. He that believeth on him is not condemned: but he that believeth not, is condemned already, becauſe he hath not believed in the name of the only-begotton Son of God. V. 36. He that believeth on the Son, hath everlaſting life; and he that believeth not the Son, ſhall not ſee life, but the wrath of God abideth on him. So from

theſe texts we learn, that it is the want of faith, not the want of baptiſm, that expoſes to damnation. Neither does the receiving of baptiſm ſecure our ſalvation, but our believing on Chriſt in a ſaving manner. Acts, 8. 13. Then Simon himſelf believed alſo, and when he was baptiſed he continued with Philip, and wondered, beholding the miracles and ſigns which were done. V. 23. For I perceive that thou art in the gall of bitterneſs, and in the bond of iniquity. Simon was baptiſed it is true, and had baptiſm ſecured to him, regeneration or ſalvation, he had been both regenerate and ſaved, neither of which he was, for he was then in the gall of bitterneſs, and in the bond of iniquity; and grew worſe and worſe, as appears by his after life and converſation: For it appears afterwards he did what he could to oppoſe the goſpel and the preachers of it; abandoned himſelf to the vileſt whoredoms, and is ſaid to have founded the ſect of the Gnoſtics, who believed that men would be ſaved by their knowledge, be their lives as vicious as they would; and held a vaſt number of inferior gods. It it alſo ſaid that he gave himſelf out for a divine perſon, and the Meſſiah, ſent to the Samaritans, as Jeſus, of Nazareth, was to the Jews, and that Helena, his whore, was the Holy Ghoſt; and yet this man was baptiſed, and yet in the gall of bitterneſs, and in the bond of iniquity, as his after life ſhewed and confirmed; and we ſee many, who have been baptiſed in their infancy, vicious in their lives, and whoſe converſation is not becoming the goſpel of Chriſt, and whoſe practice witneſſes againſt them, or is rather an evidence that they are in the gall of bitterneſs and in the bond of iniquity, and this is not only the caſe with many of thoſe baptiſed in their infancy, but alſo the caſe with ſome others, who have been baptiſed after they have grown up, and have been baptiſed at their own deſire. It is a melancholy truth, which we know by our attending to their life and converſation, which is the beſt proof; ſo that charity itſelf will not ſupport us to think that they are

born again, or actually among the saved of the Lord; and had they been regenerate by being baptised, and actually saved by having the ordinance administered unto them, they would not have turned out so in their after-life and conversation, or had it secured their salvation; and as they are not all saved that are baptised, neither do they all perish who are without it. We are not to suppose that God is an hard Man, reaping where he hath not sown, and gathering where he hath now strewed, or requiring brick where he gives not straw; or requiring what they can have no opportunity to perform, or to be performed for them, as, for instance: many children die in the womb, and never see the light; and others again soon after they are born, when there cannot be an opportunity of having the ordinance regularly, or according to divine appointment, administered unto them, and so may be the case with grown up persons, that after they have desire to be baptised, may not find a proper or fit opportunity of being baptised; such cases may and do occur. Then we are not to think all these are utterly lost who die without baptism, or without what they could not obtain, nor be obtained for them. We have no reason to think that God will so punish his creatures, so circumstanced. And we are told that he, who believeth and is baptised, shall be saved; but he that believeth not, shall be damned. Here they are said to be damned for not believing, but not for want of baptism; and were they to be damned for want of it, it is reasonably to be supposed that we would have been told of it in this place as soon as in any other, when our Lord is telling us who shall be saved, and who shall be damned; and it is carefully to be observed that he leaves out the word baptism, when he informs us who shall be damned, which leads us to understand, that if a person believes he may be saved, though he [illegible]t be baptised. It is said, he that believeth not [illegible]damned, but it is not said that he who is not

baptiſed, ſhall be damned: of courſe we infer, that if a man believes he ſhall be ſaved, even ſhould he not be baptiſed. Therefore, grace and ſalvation are not ſo cloſely connected with baptiſm as that a perſon may not be regenerated and ſaved without it. And if we could not be ſaved without, our ſalvation would be upon a very precarious footing, becauſe often it cannot properly be had; and it would be putting our ſalvation into the hands of church rulers, who are to adminiſter this ordinance, and may deny it to perſons upon very frivolous pretences, as hath ſometimes been the caſe. However, we are not to infer from what hath been ſaid, that all are not ſaved, who are baptiſed; neither are all damned that die without, that baptiſm is nowiſe eſſential or neceſſary: for there is no divine ordinance, but is highly proper and neceſſary. Neither are we to neglect nor deſpiſe it; which leads me to the next thing propoſed.

VIII. The next thing propoſed in the method, was to ſhew the ſin and danger of neglecting and deſpiſing this ordinance of baptiſm, when it can conveniently be had, and regularly adminiſtered: for though grace and ſalvation be not ſo inſeparably connected with baptiſm as that no perſon can be regenerated or ſaved without it, or that all who are baptiſed are undoubtedly ſaved, yet there is great ſin in neglecting and deſpiſing it, as will appear: We are to conſider that baptiſm is an ordinance of Chriſt Jeſus, the Great King and Head of his Church, whoſe right it is to appoint her ordinances and laws, and which he hath done; and appointed her ſuch as are juſt and good; and hath ſtrictly enjoined the conſcientious obſervance of them in this very inſtitution of baptiſm; and we know how ſeverely he hath puniſhed thoſe that neglected doing their duty, and thoſe who tranſgreſs his commandments, and ſtill more at the great and ſolemn day, when he will ſeverely puniſh every perſon who neglects the doing his duty, as appears from that awful ſentence which

he will pronounce upon all who do not their duty, ſaying: depart ye curſed into everlaſting fire, prepared for the devil and his angels: for I was hungry, and ye gave me no meat; thirſty, and ye gave me no drink; naked, and ye clothed me not; ſick and in priſon, and ye viſited me not. And if he ſo ſeverely puniſh theſe for neglect of ſuch things as theſe, much more for the neglect of having this ordinance adminiſtered unto them, when they conveniently can, and in a regular manner. We may reſt aſſured that Chriſt will not ſuffer perſons to neglect or deſpiſe his ordinances with impunity, that we may be fully convinced of, but will in due time puniſh them ſeverely. We ſee God was ſo much diſpleaſed with Moſes for not having his ſon circumciſed, that he ſought to kill him. Ex. 4. 23–27. And it came to paſs by the way in the inn, that the Lord met him, and ſought to kill him. Then Zipporah took a ſharp ſtone, and cut off the foreſkin of her ſon, and caſt it at his feet, and ſaid: a bloody huſband art thou to me: ſo he let him go. Then ſhe ſaid: a bloody huſband thou art, becauſe of the circumciſion. So that we learn from this text how much the Lord was offended with Moſes for neglecting to circumciſe his child, or ſon; that he threatened to kill him, though he had choſe him to be the deliverer of his people. So that he will not ſuffer ſin in thoſe who are otherwiſe dear to him. We alſo ſee how our Lord appears to have been offended with the Phariſees and Lawyers, who rejected the counſel of God againſt themſelves, in not being baptiſed of John. Luke 7. 30. But the Phariſees and Lawyers rejected the counſel of God againſt themſelves, being not baptiſed of John. By their refuſing and deſpiſing John's doctrine and baptiſm, they turned that diſpenſation of God's wiſdom and grace toward them, into an aggravation of their own guilt and condemnation, and for which they would meet with condign puniſhment; ſo that neglecting this ordinance, or deſpiſing it, is a great ſin, and expoſes

the neglectors of it to the greateſt danger, incurring the diſpleaſure of the Great King and Head of his Church, whoſe right it is to appoint ordinances and laws for her, agreeable to his pleaſure and wiſdom; and we may reſt ſatisfied that he will ſeverely puniſh all who deſpiſe his ordinances, and who neglect to obſerve them, and this ordinance of baptiſm in a ſpecial manner, as being among the laſt things he did before his aſcenſion to his God, and our God; to his Father, and our Father; and as it was among the laſt things he did while he was bodily preſent in this world, it is to be ſuppoſed that he would have it carefully obſerved. There are ſome inſtances wherein the fourth generation running, or one generation following one after another to fourth generation, have not been baptiſed, though they profeſs the Chriſtian religion, and alſo believe baptiſm to be a divine ordinance. How they can juſtify their conduct, in their neglecting their duty, I know not; but ſurely God will not wink at it, or overlook the matter, but will certainly puniſh ſuch neglectors, or rather deſpiſers of his ordinances, in due time, without timely repentance and reformation. Others again neglect this ordinance, being unwilling to comply with the rules of the church in admitting perſons to ſealing ordinances. But they ought to conſider that herein they are doubly guilty: firſt, when they render themſelves obnoxious to church cenſure, and will not be ſubject to the laws of the church in ſuch caſes; and ſecondly, in neglecting their duty in having their children baptiſed: the one a conſequence of the other. Now it is a ſin to omit what Chriſt enjoins, and to live in the neglect of doing what he commands, expoſes to the utmoſt danger; and it is what he will ſeverely puniſh in his own time, and eſpecially at that awful day when he comes to judge the world in righteouſneſs, and to render to every one according to his works, when he comes in flaming fire to take vengeance on them that know not God, and who obey not the goſpel of his Son.

It is then that he will punish the neglectors and despisers of their duty.

IX. The next thing proposed in the method was to shew the advantages arising from this ordinance, or attending thereupon, if rightly improved, and

First, we may observe of those who seriously and conscientiously do their duty, that the Lord will reward them, though of grace, and not of debt. This he hath promised to do, as in the following things: Matth. 6. 4. That thine alms may be in secret; and thy Father who seeth in secret, will reward thee openly. V. 6. And thou, when thou prayest, enter into thy closet; and when thou hast shut the door, pray to thy Father who seeth in secret; and thy Father, who seeth in secret, shall reward thee openly. V. 18. That thou appear not to men to fast, but unto thy Father, which is in secret; and thy Father, which seeth in secret, shall reward thee openly. In these places he promises to recompense such as do their duty in a proper manner, whether in fasting, prayer, or alms-giving; and as he promises to reward such as do their duty in these respects, so will he also those that do it in other respects: for none shall seek his face in vain; nor serve him in vain, or for nothing. But with respect to the advantages which may arise in a particular manner from this ordinance rightly performed and rightly improved, and are such as are promised, connected with the ordinance, signified and settled thereby: and 1.—The pardon of sin.—Acts 2. 38. Then he said unto them, repent and be baptised, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. Chap. 22. 16. And now, why tarriest thou, arise and be baptised, and wash away thy sins, calling upon the name of the Lord. This ordinance is called baptism for forgiveness and washing away of sin, as it solemnly represents and seals the remission of all their sins to such as receive it in faith; and there is not the least doubt but this shall be

the caſe with all who improve their baptiſm aright, as the blood of Chriſt, which cleanſeth from all ſin, is repreſented by the water in baptiſm, ſo that by the application of the water to the perſon, ſo the thing ſignified thereby ſhall alſo be applied to the ſoul: for taking away the guilt of ſin, or for granting pardon and forgiveneſs to the perſon, therefore we may expect this ſingular bleſſing to attend this ordinance to the perſon who makes the proper improvement of his or her baptiſm. 2.—It is ſaid to be the waſhing of regeneration—Tit. 3. 5. Not by works of righteouſneſs, which we have done, but according to his mercy, he ſaved us by the waſhing of regeneration, and pouring out or renewing of the Holy Ghoſt. As the ſymbol of water repreſents the renewing and ſanctifying influences of the Holy Ghoſt, therefore what is ſignified by the outward ſign, will in due time be beſtowed upon all who make a proper uſe of their baptiſm; and this, another very great advantage ariſing from our baptiſm, rightly improved. 3.—Baptiſm is alſo ſaid to ſave us—1. Pet. 3. 21. The like figure whereunto even baptiſm doth now ſave us, (not the putting away the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt from the dead. That is, it is a mean of ſalvation, when it is conſcientiouſly received and improved, to lead men to apply the blood and reſurrection of Jeſus Chriſt; ſo that we have deliverance from ſin and wrath by the means of the goſpel ordinance of baptiſm, through faith in the reſurrection of Jeſus Chriſt, as he was delivered for our offences, and raiſed again for our juſtification, which is a very great bleſſing, or advantage. Moreover, it is a ſign and ſeal of our adoption into the number of his children, ſons and daughters—Gal. 3. 26. 27. For ye are all the children of God, by faith in Chriſt Jeſus. For as many of you as have been baptiſed into Chriſt, have put on Chriſt. Hereby are we admitted into the number of God's children, and of courſe dealt with as ſuch, having the privileges of his

children bestowed upon us, which are singular blessings. Still farther, our being ingrafted into Christ, or made one with him, as in the text forecited—for as many of you as have been baptised into Christ, have put on Christ. So also does this ordinance signify and seal our being ingrafted into Christ as was said; so also our resurrection into eternal life—Rom. 6. 5. For if we have been planted together in the likeness of his death: we shall be also in the likeness of his resurrection. So that we have our resurrection into eternal life, signified and sealed to us in this ordinance in due time, which is also a singular blessing. These are the blessings that are represented and sealed to persons in this ordinance in due time: for the efficacy of baptism, though not tied to that moment of time, wherein it is administered, yet notwithstanding, by the right use and improvement of the ordinance, the grace and blessings promised are not only offered, but really exhibited and conferred by the Holy Ghost to such (whether of age or infants) as these promised blessings belong to, according to the counsel of God's own will, in his appointed time. And we may rest assured, that whatever blessings the author of the ordinance designed to convey to persons through the channel of this ordinance, shall be made good in their season: for he hath not enjoined us the observance of one ordinance, nor the performance of one duty, but what is for our interest to observe and do; and when rightly performed through divine grace, shall be abundantly rewarded, though of grace and not of debt: for he hath closely connected our duty and interest together, and when we do our duty we are sure of the promised reward; and whatever blessings are annexed to this sacrament upon our right observing it, we shall certainly have them in due season, which is a strong inducement for persons carefully and conscientiously to observe it.

X. The next thing proposed in the method, was to shew the duty of the baptised; or how they ought to

improve their baptism. And in short, their duty is laid before them in few words in the institution, and as the teaching them to observe whatsovever Christ hath commanded, then a sincere and universal obedience to the ordinances and laws of Christ Jesus is the duty of the baptised, agreeable to the words of institution; a strict attendance upon the public ordinances, such as the preaching of the word, and the partaking in the sacrament of the Lord's Supper, when opportunity offers, and health permits; and to be punctual in the duty of secret prayer, to enter their closet, and to shut the door, and to pray to their Father, who is in secret, and their Father, who seeth in secret, shall reward them openly. Not only to be careful in the observance of secret prayer, but also to fasting, when circumstances require it, and to abound in alms deeds, feeding the hungry, clothing the naked, giving drink to the thirsty, visiting the sick, and those in prison, sympathising with them in their afflicting circumstances, and to relieve their wants, and alleviating their distressing circumstances as much as in them lie; doing good to all men, but especially to those of the houshold of faith; and to do justly and love mercy, and to walk humbly with their God; to be careful both tables of the law be conscientiously observed, the duty they owe to God, and the duty they owe to their fellow men, in which station they stand, to be strictly attended to and carefully observed, and to be careful to commit no known sin, nor to omit no known duty. Yea, in short, the whole ordinances and laws of Christ Jesus are to be carefully observed by baptised persons, as they have vowed and promised, and undertaken to do, or has been undertaken for them. These things are briefly their duty, which they have undertaken and promise to do, and lie under the strongest obligation to perform in the strength of God. They are to consider that now they have taken upon them a public profession of religion, and have opened their mouth to the Lord, to serve and obey him, so that they cannot go back,

nor depart from what they have vowed and ſworn to the Moſt High. Briefly, this is their duty, whether they have been baptiſed when grown up, or when infants: for thoſe that have been baptiſed when infants, when come to the years of diſcretion are under the ſame obligations to lead holy lives, as thoſe who have been baptiſed at their own deſire; and the way they are rightly to improve their baptiſm, both of them are to conſider ſeriouſly to walk worthy of that vocation wherewith they are called, or that their baptiſmal engagement binds them to lead holy lives, and therefore they ought to make their baptiſm an argument to diſpoſe them thereto, to prevent them from doing what God forbids, and readily to do what he enjoins. When tempted to ſin, as they doubtleſs will, they ought to remember that they were devoted to God in baptiſm, and therefore cannot yield nor conſent thereto. We therefore rightly improve our baptiſm, when it prevents us from ſin when tempted thereto; or when a mean of diſpoſing and inclining us to the ready and chearful diſcharge of our duty, or the ſtrict obſervance of Chriſt's ordinances, and obedience to his laws. 1. Pet. 3. 21. The like figure whereunto even baptiſm doth now ſave us, (not the putting the filth of the fleſh away, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt from the dead. Col. 2. 11. In whom alſo ye are circumciſed with the circumciſion made without hands, in putting off the ſins of the fleſh, by the circumciſion of Chriſt. V. 12. Buried with him in baptiſm, wherein alſo you are riſen with him, through the faith of the operation of God, who raiſed him from the dead. Rom. 6. 4. Therefore we are buried with him by baptiſm into death, that like as Chriſt was raiſed up from the dead, by the glory of the Father, even we alſo ſhould walk in newneſs of life. V. 6. Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that

henceforth we ſhould not ſerve ſin. Therefore baptiſed perſons are not only to improve their baptiſm, as a preventive againſt ſin when tempted thereto, as they are ſolemnly devoted to God in that ordinance; but alſo to make an argument of it to diſpoſe them to newneſs of life and holineſs of converſation, as this is one great deſign of the ordinance to promote the ſanctification and purity of the baptiſed perſons, and therefore they ought to uſe and improve it for this important purpoſe, and ſtrive to be holy in heart and in all manner of converſation; and not only ſo, but to ſtrive alſo to improve in holineſs, as the morning light which ſhineth more and more unto the perfect day, that they may manifeſt that they have not only the ſign, but alſo the thing ſignified, that they are born again, made new creatures, with whom old things are done away and things become new. Still farther, they ought to improve their baptiſm in a way of gratitude and thankfulneſs to God and Chriſt, for ſo great a bleſſing as the ordinance of baptiſm, and the bleſſings connected with it, and are made good in their proper ſeaſon; that God ſhould have opened up a fountain for waſhing away ſin and uncleanneſs, for taking away the guilt of ſin, and removing the pollution of our natures, two great and inſeparable bleſſings, and for which we cannot be ſufficiently thankful, and when we think upon our baptiſm, we are alſo to conſider the bleſſings connected with it, and be thankful to God and Chriſt on that account. Moreover, we are to improve our baptiſm, in order to make us humble, when we conſider what we were, that we were guilty, polluted creatures, and that ſin remains with us ſtill, in ſome, if not in a great meaſure, both in guilt and pollution. Moreover, our baptiſm may tend to humble us, when we conſider how far ſhort we come in our baptiſmal engagements, or in what we promiſed, or was promiſed for us. When we think on theſe things we ſhould humble ourſelves before God, in coming ſo far ſhort in our duty in theſe, and in other things, whic

might be mentioned, we are to improve our baptism.

XI. The next thing propoſed in the method, was to remove ſome miſtakes concerning the ordinance, and anſwer ſome objections made to it. And

1. There is no virtue in this ordinance, purely in itſelf conſidered, ſo as to make it ſaving, and thoſe who think it is ſaving, labour under a miſtake: for had there been virtue in it to produce this effect, then Simon Magus would have certainly been ſaved: for doubtleſs, he was baptiſed, and not he only, but many others who have been baptiſed, and have continued in the gall of bitterneſs, and in the bond of iniquity, as well as he did, would alſo be ſaved. It is indeed ſaid that baptiſm ſaves us: 1. Pet. 3. 21. The like figure whereunto even baptiſm doth alſo now ſave us. That is, it is a mean of our ſalvation, when it is conſcientiouſly received and improved, but no virtue in the ordinance itſelf purely conſidered, as to make it ſaving to all who have it adminiſtered unto them; it implants no principle of grace effectually in the heart: for the heart of Simon Magus continued as bad as ever, in the gall of bitterneſs and in the bond of iniquity, void of every principle of ſaving grace: from whence we may infer that it doth not operate ſavingly upon the hearts of all who are baptiſed.

2. Neither is there any virtue to be derived from the piety and intention of the perſons by whom it is adminiſtered, ſo as to make the ordinance effectual to ſalvation. Had this been the caſe, then we need not doubt but it would have had that good effect upon the mind of Simon Magus, baptiſed by Philip, a man of piety and good intention, there is no room to doubt; yet Simon derived no ſaving benefit from his being baptiſed by this good man and good intention; and we find the apoſtle Paul diſclaiming any virtue in himſelf, or in his fellow labourers, in giving virtue and efficacy to the ordinances adminiſtered by them. 1ſt Corinth. 3. 6–7.

I have planted and Apollos watered; but God gave the increaſe. So, then, neither is he that planteth any thing, nor he that watereth: but God who giveth the increaſe. So that it is not the piety of the adminiſtrators, nor their good intentions in diſpenſing this ordinance, which make it an effectual mean of ſalvation; otherwiſe ſuch ordinances as were adminiſtered by theſe good and pious men, eſpecially the ordinance of baptiſm, would have proved an effectual mean of ſalvation of itſelf. But the apoſtle aſcribes nothing to the adminiſtrators; but aſcribes all to the bleſſing of God. Therefore thoſe that think there is virtue and efficacy derived from the piety and intention of the adminiſtrator of this ordinance, ſo as to have a ſaving effect upon the perſon baptiſed, ſeem to labour under a miſtake.

3. Neither is grace or ſalvation ſo inſeparably annexed to the ordinance of baptiſm, ſo as that no perſon can be regenerated or ſaved without it: for it is not the want of baptiſm, but the want of faith which expoſes to damnation. Mark 16. 16. He that believeth, and is baptiſed, ſhall be ſaved; but he who believeth not, ſhall be damned. So that baptiſm is here omitted, and unbelief mentioned, as expoſing to damnation. Rom. 4. 9–12. Cometh this bleſſedneſs then, upon the circumciſion only, or upon the uncircumciſion alſo? For we ſay that faith was reckoned to Abraham for righteouſneſs. How was it then reckoned? When he was in circumciſion, or uncircumciſion? Not in circumciſion, but in uncircumciſion; and he received the ſign of circumciſion, a ſeal of the righteouſneſs of faith which he had, being yet uncircumciſed, that he might be the father of all them that believe, though they be not circumciſed; that righteouſneſs might be imputed to them alſo. It is here to be obſerved, that Abraham was bleſſed, pardoned, and accepted of God, a conſiderable time before he was circumciſed, at leaſt fourteen years; and therefore the favour beſtowed upon him, was not annexed to circumciſion; ſo that he was in a juſtified

ſtate without it. So alſo in the text before quoted, wherein baptiſm is omitted, while unbelief is mentioned, as expoſing perſons to damnation; ſo that grace and ſalvation are not ſo cloſely connected with baptiſm, as that a perſon cannot be ſaved without it. But it may be objected to what hath been ſaid, that if a perſon may be ſaved without it, and that there is no virtue in the ordinance itſelf, purely conſidered, to make it ſaving; and if there is no virtue in the piety and good intention of adminiſtrators to make it ſaving, then why adminiſter it at all? and why be particular in the adminiſtrator? if his piety and good intention be not effectual to make the adminiſtration of it ſaving to the perſon baptiſed? To which I anſwer, that baptiſm is an ordinance of Chriſt's appointment, and therefore is to be carefully obſerved. Moreover, hath annexed the bleſſing to the ordinance when rightly adminiſtered and improved; but ſtill reſerving the power of bleſſing it, or making it a mean of ſalvation, or the adminiſtrator the inſtrument of conveying the bleſſing. God reſerves the making the ordinance the mean of ſalvation, or the adminiſtrator the inſtrument, at the ſame time that he will have the ordinance conſcientiouſly obſerved, and the adminiſtrator to be pious, and his intention in diſpenſing the ordinance well deſigned; yet ſtill the bleſſing is his: for neither is he that planteth any thing, nor he that watereth, but God that giveth the increaſe. Therefore, we are by all means to obſerve this ordinance, and that in a conſcientious manner, and to have it adminiſtered by pious good men, who will have right ends in view in diſpenſing it, yet ſtill we are to look up to God for the bleſſing: for without his bleſſing it will be of no ſervice to us, nor can we think to reap any benefit from it; and we are to endeavour to have right views of the ordinance. I now come to anſwer ſome objections made to this ordinance, eſpecially made to infant baptiſm, and to ſprinkling. And:

1. Thoſe that are oppoſed to infant baptiſm object

and say that the scriptures require faith and repentance in order to baptism: but infants can neither repent nor believe, therefore are not proper subjects of baptism, or are not to be baptised. I grant that faith and repentance are required in order to baptism, as in the two following texts of scripture, the one requiring faith—and the other repentance. The one requiring faith, Acts 8 37. And the eunuch said, here is water, what doth hinder me to be baptised? And Philip said, if thou believest with all thine heart, thou mayst. And he said, I believe that Jesus is the Christ, the Son of God. And he commanded the chariot to stand still; and they went both down into the water, both Philip and the eunuch, and he baptised him. This is the only place I know of where faith is required in order to baptism. But of whom is it required? It is not of children, but of a grown up person. It hath not the most remote reference to children, and I readily grant that faith is necessary to baptism in persons grown up. The text requiring repentance we find, Acts 2 38. Then Peter said to them, repent and be baptised, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the Holy Ghost: for the promise is to you, and to your children, and to all that are afar off, even as many as the Lord, our God, shall call. This is the only place I know of in all the New Testament which requireth repentance in order to baptism. And of whom is it required? Of infants? Surely not, but of grown up persons—that large Assembly to which Peter had been addressing himself, and those who had been exceedingly affected with his discourse. Therefore, it is of adult persons—not of infants, that repentance is required in order to baptism, and that repentance is indispensibly necessary with respect to grown up persons, in order to baptism, I readily grant, so that I have no dispute with those that are opposed to infant baptism on this head, but am perfectly agreed with them: but I apprehend that they have stated their objection against in-

fant baptiſm unfairly—contrary to ſcripture and ſound reaſoning. Their argument or objection againſt infant baptiſm runs thus: the ſcriptures require faith and repentance in order to baptiſm; but infants have neither faith nor repentance, therefore they are not to be baptiſed.

This argument, as they have ſtated it, is unfair with reſpect to infants, in keeping out of ſight the perſons of whom faith and repentance are required, in order to baptiſm: for, as hath been already ſhewn, the ſcriptures do not require faith and repentance of infants but of grown up perſons. Had the ſcriptures required theſe of infants, then it would have been fair in ſaying that they ought not to be baptiſed, becauſe that which was wanting in them, was neceſſary to their being baptiſed. Therefore their argument is contrary to ſcripture, requiring of infants what the word of God doth not require. Their reaſoning is unfair, as well as antiſcriptural, for this reaſon, that they have put into the concluſion what is not in the premiſes. They have brought children into the concluſion who are not in the premiſes: for faith and repentance are not required of infants; therefore they ought not to be either in the premiſes or in the concluſion. Children are not concerned in this matter: for had the matter been fairly ſtated the argument would have run thus:

Faith and repentance are required of grown up perſons in order to baptiſm: but all grown up perſons have not faith and repentance; therefore all are not to be baptiſed. Here the caſe is fairly ſtated: becauſe there is nothing more in the concluſion than in the premiſes; ſo that upon the whole, their argument is contrary to ſcripture and ſound reaſoning; and by this mode of reaſoning of theirs, they would deprive children of natural food or nouriſhment: for it is ſaid, they who do not work ſhould not eat; but children cannot work, neither ſhould they eat. Therefore, by this mode of reaſoning, they deprive children of their natural food,

which is certainly allowed them. And by the ſame way of reaſoning they deprive children of what is dearer unto them; and that is—their ſalvation: for faith and repentance are neceſſary to ſalvation. But children have neither faith nor repentance; therefore they are damned, or cannot be ſaved, if they die when children, which many of them do; and it would be very uncharitable to think that ſuch are utterly loſt. Moreover their mode of reaſoning would alſo invalidate our Lord's baptiſm, for he had neither faith nor repentance; neither did he need them: of courſe his baptiſm was not valid. Their reaſoning is alſo againſt circumciſion of infants, as well as the baptiſm of infants, as they could do nothing that could qualify them for that ordinance, any more than infants could do to fit themſelves for baptiſm. So that upon the whole, by their mode of reaſoning you may prove any thing the moſt abſurd, putting into the concluſion what is not in the premiſes. I would gladly hope that it was an over-ſight in thoſe who framed the argument, in ſo framing it, that they did not attentively conſider where it would lead them: for inſtead of ſupporting it hurts their cauſe, and would lead a perſon to conclude that they were hard put to to maintain it, when they lay hold on a ſophiſm or falſe reaſoning to ſupport it, and ſhould teach all who frame an argument in ſupport of their cauſe, to lay its foundation in truth and ſound reaſoning: for however wiſe we may be in our own eyes, our neighbour comes and finds us out, and inſtead of bettering our cauſe we hurt it, as in the preſent caſe: for it is not framed according to ſcripture nor ſound reaſoning, nor doth it in the leaſt overturn the practice of infant baptiſm, nor in the leaſt weaken it: for faith or repentance is not required of infants, neither are they at all concerned in the argument. But to conclude, that ſuch grown up perſons as have not faith and repentance are not to be baptiſed, to which I readily agree, but ſtill inſiſt that infants are to be baptiſed; and the argument of thoſe oppoſed to infant

baptism proves nothing to the contrary, for it is a sophism.

2. Another objection which they make that are opposed to infant baptism, that there is neither precept nor example in scripture for baptising infants; and how then can it be a divine ordinance? That there is express account of men and women being baptised, but not of infants. Moreover, that a person who hath a right to a positive institution, must be expressly mentioned as having that right. These, the objections and argument formed against infant baptism. The objections are no precept for, nor example of, Infant Baptism, and therefore they can have no right to baptism; and, hereby all consequential proof is set aside. And with respect to express precept, I would ask such persons as make the objections, whether there is any express precept in the word of God enjoining us to observe the first day of the week for the Sabbath, instead of the seventh, which was formerly observed for the Sabbath? I do not remember one text of scripture, or command of our Lord and his apostles, enjoining us to keep the first day of the week for the Sabbath, instead of the seventh; and yet the generality, professing Christianity, do observe it, a few excepted; and the greater part of those who make the objection do observe it. Now if they have no express command, no particular precept for it, upon their own principles, why do they observe it? and not keep the seventh, that they may be consistent with themselves? This they should be aware of in framing their argument, or making their objection, so as not to have entangled themselves: for, as far as I remember, there is not a precept in all the New Testament expressly enjoining us to observe the first day of the week for the Sabbath instead of the seventh. It is true Christ rose from the dead in the morning of the first day of the week; on this day of the week after his resurrection, he made his disciples repeated visits, and thereon the

primitive Chriſtians met for public worſhip, and made their collections for the Poor: and it is called the Lord's Day; but ſtill it is to be attended to, that there is no command or precept in all the New Teſtament that expreſsly or in ſo many words enjoins us to keep the firſt day of the week for the Sabbath; and yet the firſt day of the week was all along kept by Chriſtians for the Sabbath, for almoſt ſixteen hundred years, before any pretenders to the Chriſtian name oppoſed, as far as I know, and theſe few that did, by all accounts, were no ornament to Chriſtianity.

I would further aſk ſuch perſons as are for particular precept, expreſsly enjoining a thing, or giving a right to any poſitive inſtitution, whether there is any expreſs command enjoining women to partake of the Lord's Supper, or which gives them a right to ſit down at the Lord's Table? We read, let a man examine himſelf, and let him eat of that bread, and drink of that cup, but no word of the woman: ſhe is omitted: and according to the requiſition and preciſion of the objectors, the injunction of the apoſtle ſhould have been: let every man and woman examine him and herſelf, and then let them eat of that bread, and drink of that cup, before ſhe could have a right to this poſitive inſtitution. But this is not ſaid, only, let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup, ſo that there is no expreſs precept enjoining or commanding a woman to partake of the Lord's Supper, or that gives her a right to that ordinance.

As the objectors to infant baptiſm are for expreſs precepts and precedents, I would aſk them, how many expreſs inſtances or examples of male circumciſion, or the circumciſion of male infants on the eighth day, they can produce in the Old Teſtament. This was a rite which continued in the church of God for near two thouſand years, at leaſt about nineteen hundred and thirty years, and ſure, according to the law of circumciſion, many inſtances during that time of male infants

being circumcised on the eighth day must have taken place, seeing the law was so express, that such as neglected it were to be cut off.

I shall lay the institution, ordinance or command, for circumcision before you, as given to Abraham, Gen. 17. 9–15. And God said unto Abraham, thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations. This is my covenant which thou shalt keep between me and thee, and thy seed after thee: every man child among you shall be circumcised; and ye shall circumcise the flesh of your foreskin, and it shall be for a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man-child in your generations; he that is born in the house, or bought with thy money, of any stranger, which is not of thy seed. He that is born in thine house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant; and the uncircumcised manchild, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people: he hath broken my covenant. Here we have an express and particular command to circumcise a male-child upon the eighth day; and this rite of circumcision was continued in the Church during the time specified; and certainly there must have been many instances of male-children being circumcised upon the eighth day: this our opponents must, and doubtless will, allow. Then I would be glad to know of them, how many instances or examples of the circumcision of male infants on the eighth day they can produce in the Old Testament. There is only one I can find, which is the circumcision of Isaac, Gen. 21. 4. And Abraham circumcised his son Isaac, being eight days old, as God had commanded him. This is the only example of a male-child being circumcised on the eighth day left upon record in the Old Testament as far as I know, yet no doubt but it was practised every

day; and this the opponents to infant baptism will grant no doubt. Whether this one precedent, during nearly two thousand years, will satisfy them respecting circumcision. I know not, but scarce would with regard to infant baptism. But as there is but one example on record of male circumcision on the eighth day in the Old Testament, during a period of nearly two thousand years, and yet it may justly be supposed to have happened every day, then how much more may it happen, in so short a history of the Christian church as we have given us in the Acts of the Apostles, that there is so little said of infant baptism, which was only a period of about thirty years. As there is but one example of male circumcision on the eighth day, during so long a period of near two thousand years, and yet most likely happening every day, and possibly many on one day, it is not at all to be wondered at that there is so little said about the baptism of infants, in such a short period as that of thirty years, or thereabout, and yet many examples to have taken place. I would further ask those that are for precedents, how many examples they can produce of female baptism, and female communion. With respect to female baptism, we have the baptism of Lydia upon record; and at another time, Acts 8. 12. They were baptised both men and women. These are the only places where the baptism of women are spoken of, and it is not to be doubted, but that during the space of thirty years many instances happened, though not recorded. But with respect to female communion, there is not any example in all the Testament, of a woman partaking in the Lord's Supper, and yet it is not to be doubted but they were admitted to the Lord's Table during the period of thirty years of the Acts of the Apostles, as well as afterwards, though not left upon record; and though there be no example upon record of female communion, yet those who are opposed to infant baptism admit them to the Lord's Table, but inconsistent with themselves, because so tenacious of precedents, and as

far as I know there is not an instance or example of female communion upon record in all the New Testament. They act inconsistently with themselves in admitting women to the Lord's Table, as there is no example of it in the Acts of the Apostles; also inconsistently with themselves in keeping the first day of the week for the Sabbath, instead of the seventh, as there is no express command for it. And, by their strictly adhering to precepts or particular commands, and express examples, they reject and set aside all proof by just and natural consequence, and hereby they bring all those into an error who keep the first day of the week for the Sabbath, instead of the seventh, and who admit women to the Lord's Table and also themselves along with them, and all with a view to get rid of infant baptism, which appears to be offensive unto them, and when they have done all they can, infant baptism cannot be said to be without precept or precedent altogether. Not altogether without a precept: for the words of institution are so far an injunction to baptise infants, as they are a part of all nations: as also the text: Arise and be baptised every one of you, for the promise is to you and to your children. The promise is connected with baptism and respected both parents and children, and the command or injunction is of course to both, as if the apostle had said, Arise and be baptised you and your children, for the promise is to both. And this is no forced sense at all: and this text continues the right of children to the privileges of the church in or under the Christian dispensation, as it was under the Jewish, though in a different manner. Then we cannot positively say that infant baptism is without a precept enjoining it; neither can it be said to be altogether without a precedent, as there were divers whole families baptised, as the family of Lydia, the jailor and his family, the household of Stephanas; and it is not to be supposed that these three families were wholly without children, or that they were all fit to be sponsors

for themſelves. This cannot well be ſuppoſed, as in common you cannot find one family among thirty, yea, among forty, wherein they are all fit to be ſponſors for themſelves; therefore we may ſafely conclude, that infant baptiſm is not without a precedent or example, nor altogether without a precept enjoining it, though not ſo clearly ſpecified as ſome other doctrines in the word of God.

3. Thoſe oppoſed to infant baptiſm object to infants being baptiſed, alledging for reaſon, that, being but infants, they can receive no benefit from the ordinance being adminiſtered unto them. According to this, the male infants of the Jews could receive no benefit from having the ordinance of circumciſion adminiſtered unto them upon the eighth day; but, as Chriſt, the great King and Head of the Church, hath appointed ordinances for her, and alſo the ſubjects of theſe ordinances, we make no doubt but he will bleſs theſe ordinances to ſuch as have them rightly adminiſtered unto them, and properly receive them—baptiſed infants not excepted. I cannot but wonder that perſons would make this an objection to infant baptiſm, as the ſame objection lies againſt infant circumciſion, and the conſequence will then be the charging God with appointing ordinances in his church of no ſervice to the ſubjects thereof, which would be abſurd, yea, blaſphemy to affirm; therefore the objection is of no weight.

4. They that are oppoſed to infant baptiſm object, and ſay, that Chriſt himſelf was not baptiſed until of adult age, and we herein ought to follow his example. In anſwer to this objection, I would obſerve, that John's baptiſm, wherewith our Lord was baptiſed, was not inſtituted until our Lord was of adult age, and of courſe could not be baptiſed until the ordinance of baptiſm was inſtituted: and we are ſure he was circumciſed the eighth day: for we read Luke 2. 21: When eight days were accompliſhed for the circumciſion of the child, his name was called Jeſus, who was ſo named of the angel

before he was conceived in the womb, and circumcision was the initiating rite then in use, and which was accordingly administered unto him. But as for baptism, it was not then appointed; but when it became a divine ordinance, he took an early opportunity of having it administered unto him, but could not do it before it became one. Therefore, as he had circumcision administered to him on the eighth day, the rite of induction into the church then in use, and also the ordinance of baptism administered when it became a divine institution, there can be nothing inferred, from Christ not being baptised, till of age against infant baptism, nor any thing to militate against it.

5. Another objection which some persons make to infant baptism, That it cannot have come in the room of circumcision, for this reason, that it was instituted by John, and by Christ himself, some time before circumcision was abolished. That Judaizing Christians, or teachers rather, continued circumcision after the ordinance of baptism was instituted, I grant, and taught that even those that had embraced Christianity, unless they were circumcised, could not be saved; but this doctrine was condemned by the Synod at Jerusalem, and rejected by the apostles, who taught the people that if they were circumcised, Christ could profit them nothing. So that circumcision was early rejected in the Christian Church. Christ instituted the ordinance of baptism immediately before his ascension; and in a few days after, or on the day of Pentecost, we find the apostles dispensing the ordinance of baptism as the rite of induction into the church of Christ, and not that of circumcision; from which it is justly to be inferred, that baptism had come in the room of circumcision, as the apostles took the earliest opportunity they had of administering the ordinance of baptism according to Christ's appointment, and laying aside circumcision. So that we are certain that early did the Christian Church discontinue the rite of circumcision, and practice baptism, as the initiating or-

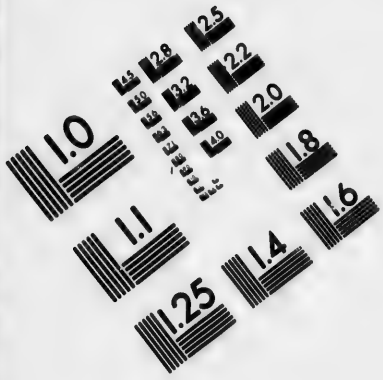
dinance into the church; which leads us to conclude, that they understood the one to come in the room of the other, and if not, there is none other come in its place; for, certainly, the rite of circumcision is laid aside with all professing Christianity, as far as I know; and that in the earliest period of the church, and that as early as it could well be done, consistent with prudence, and the then existing circumstances. So that their objection is of no weight, nor the inference they would draw from it, of any force, as baptism is now the initiating rite into the Christian Church, and circumcision laid aside by those professing Christianity. Therefore we conclude, that the one is come in the place of the other; and that the children of believing Christian parents have the same right to baptism that the male infants of the Jews had to circumcision.

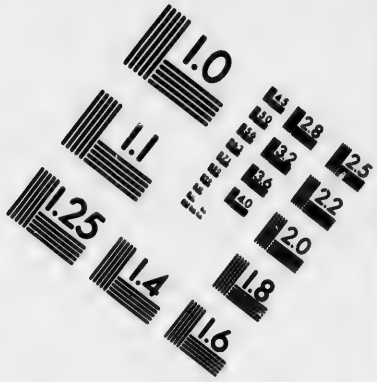
6. Another objection our opponents make to baptism of infants, that the answer of a good conscience towards God is required in baptism, in order to its being of any saving advantage, therefore children are not fit subjects of baptism. This objection is similar to one made before, that faith and repentance are necessary to baptism—so is a good conscience—But of whom are these required? Not of infants, but of grown up persons: for it is adults the apostle is addressing himself to in that place, and of course it can make nothing against infant baptism. I readily grant that those baptised in their infancy, are bound to the answer of a good conscience when come to the years of discretion, or when come to distinguish between good and evil; but that the text upon which the objection is founded hath any respect to children, is denied: for, as was said, the apostle is addressing himself to people grown up, and it is of them a good conscience is required: so that the objection is of no weight.

7. It is farther objected by those opposed to infant baptism, that if children are to be baptised, they ought to be admitted to the Lord's Table also; and were

those who favour infant baptism consistent with themselves, they would either disallow infant baptism, or admit them to the Lord's Supper. That children have an external right to all the ordinances of the visible church, as far and as soon as they are capable, and it is meet for them, is granted. That the children of believing parents have a right to baptism, hath been already proved and that they have a right to the Lord's Supper, and that they ought to observe it, when they are capable of examining themselves to discern the Lord's Body, and not till then; and we think that we act consistently when we hold to infant baptism, and deny them the Lord's Supper till they are capable of examining themselves, and discerning the Lord's Body, and that for the following reasons: 1. Because we are supported by scripture in baptising them; and also upheld by the same authority in denying them the Lord's Supper until they are capable of receiving it; and it is plain that they may be fit for having one ordinance administered to them and not be meet to have another dispensed unto them; therefore we conclude, that there is no weight in the objection made against infant baptism, as they are as capable of baptism now as they were of circumcision under the Old Testament Dispensation.

8. In proof of infant baptism, it was said that whole households were baptised, as the household of Stephanas, 1st Corinth. 1. 16. The household of Lydia. Acts 16. 15. As also the jailor and his household. But they that are opposed to infant baptism object and say, That with respect to the jailor's family that he rejoiced, believing with all his house, that his whole family believed as well as himself, and of course had a right to baptism: to which I answer with Dr. Guise, in a note upon the place, That it is evident that the words Egalliato pepesteuxos (he having believed rejoiced) expresses his own only, and not his family's faith and joy,





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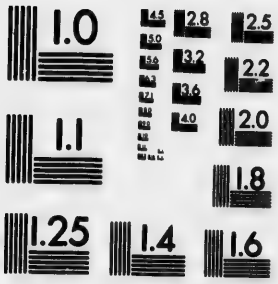

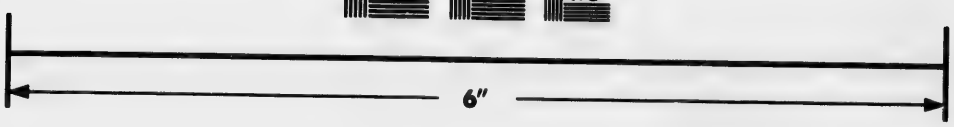

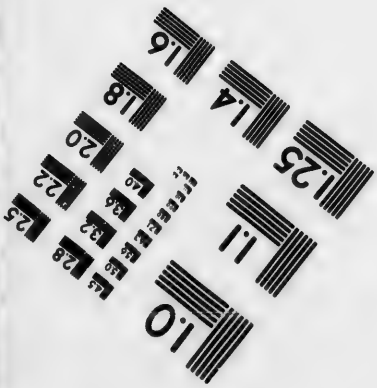

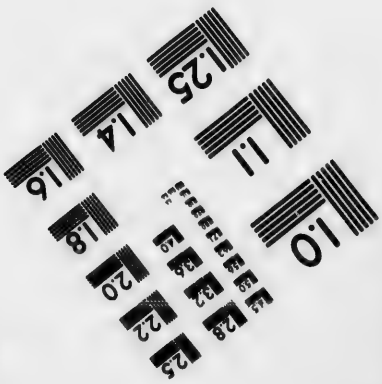

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And according to Mr. Henry's obſervation that it may be read, He believed in God, rejoiced all the houſe over. (Panoiki). He went to every apartment, expreſſing his joy. The original will bear ſuch a ſenſe; and the more ſo when we conſider that there are few families without children in them, or ſuch as are not fit to be ſponſors for themſelves; and it is moſt likely that the faith and joy here mentioned reſpects his own only, and not his family's faith and joy; and yet we are told in the preceding verſe, that he and his whole family were baptiſed; and this was done not on account of their own faith, but according to the tenor of God's covenant with Abraham and his ſeed; in token whereof, both Abraham himſelf and all the males, whether older or younger, in his houſe were circumciſed: ſo in like manner, the jailor having believed, he himſelf and whole family were baptiſed, whether older or younger. It is further urged by thoſe oppoſed to infant baptiſm, that Paul and Silas ſpake the word of the Lord to the jailor's houſhold as well as himſelf. This is granted; but ſtill it doth not prove that there were no children in the family, as we well know that a family for common is made up of older and younger, and while ſome may be children, others of them may be grown up perſons, fit to be ſpoke to; and for the ſake of the jailor himſelf, and thoſe of his family capable of underſtanding, might make it neceſſary to preach Jeſus Chriſt, and ſalvation through him; but, ſtill, it doth not hold good that the whole family believed and were baptiſed upon their own faith. That the whole family was baptiſed, is evident, but to ſuppoſe that there were no children in the houſhold of Stephanas, nor in the houſhold of Lydia, nor in the jailor's houſhold, they take it for granted, which it is now impoſſible to prove, and the greater probability is there were children in thoſe families, than that there were none; thirty, yea, forty to one that there were children in theſe families, than that there were none. This we may know from the ſtate of fa-

milies with which we ourſe .s are acquainted; and it is to be ſuppoſed that the ate of families then was ſimilar to wh t they are now, as to child en being in them. And ſhould there be families in particular without children, or that could be all ſponſors for themſelves, which is very rare, yet it is ſomething ſtrange that all theſe houſhold baptiſms ſhould happen where there were no children, but that all in them could undertake for themſelves; and it is certain that the term Houſhold generally includes the children of the family. And with reſpect to Lydia's family, the Syriac verſion has it the children of her houſe were baptiſed. And there is no circumſtance attending the baptiſm of the jailor's family which makes it evident or probable that there were no children in it; and that his believing and rejoicing was peculiar to himſelf and not to his family, according to the opinion of thoſe I have mentioned, and the original will bear the ſenſe given.

Thus I have conſidered a few objections made to infant baptiſm with as much attention, impartiality and meekneſs, as I poſſibly could, and have treated them with as much fairneſs and candor as it was in my power to do, and I hope the reader will ſee it to be ſo; and will ſee that there is no weight in the objections made againſt infant baptiſm when duly conſidered. And, if infant baptiſm be no baptiſm, then the greater part by far of thoſe that bear the Chriſtian name have no baptiſm: and I may farther add, that ſince ever Chriſtianity commenced, , the greater part of thoſe that called themſelves Chriſtians, have been without baptiſm, as the greater part was baptiſed in their infancy, as they do in the preſent day. There were many grown up perſons baptiſed at the commencement of Chriſtianity, and ſome time afterwards, but ſtill they bear no proportion to thoſe baptiſe l in their infancy; and this will appear from what follows: that for the firſt four hundred years of the Chriſtian church there was only but one man, to wit, Tertullian, who adviſed the delay

of infant baptiſm in ſome caſes; and only one Gregory, that, perhaps, practiſed ſuch delay in caſe of his children; but no ſociety of men ſo thinking or ſo practiſing, nor no man ſaying that it was unlawful to baptiſe infants. So in the next ſeven hundred years, there is not ſo much as one man to be found who ſpoke of, or practiſed, ſuch delay, but all of them to the contrary. And when about the year 1130, one ſect among the Waldenſes declared againſt the baptiſm of infants, as being incapable of ſalvation, the main body of that people rejected their opinion, and they that held it dwindled away and diſappeared, there being no more heard of holding that opinion until the riſing of the Antipœdobaptiſts, in the year of our Lord 1522, and they are but a ſmall proportion of thoſe that bear the Chriſtian name; ſo that the greater part by far of Chriſtians have had none other than infant baptiſm; and the greater numbers of Chriſtians now living have had nothing more than infant baptiſm; and if it is not baptiſm, they are without baptiſm, and the whole of the Church without it, for hundreds of years: for they practiſed nothing elſe, and thoſe oppoſed to infant baptiſm will ſet aſide the whole of thoſe pro[illegible]g Chriſtianity from having any baptiſm but themſelves. Moreover, if infant baptiſm is not admitted as an initiating rite, then children are entirely excluded from the privileges of the church, and their privileges greatly abridged from what they were under the Jewiſh diſpenſation, as there is none other ordinance come in the room of circumciſion, which was the initiating rite for children under that diſpenſation, but baptiſm; and we may add, that children of Jewiſh parents enjoyed greater privileges under the law than the children of Chriſtian parents under the goſpel, which it is not reaſonable to ſuppoſe, but would really be the caſe was baptiſm denied to infants.

I ſhall now endeavour to remove an objection Antipœdobaptiſts make to ſprinkling in baptiſm, and what

they think is in favour of immerſion as the mode. The text upon which they found their opinion is, Rom. 6. 4. Therefore we are buried with him by baptiſm into death; like as Chriſt was raiſed from the dead, by the glory of the Father, ſo we alſo ſhould walk in newneſs of life. They that favour immerſion as the mode in baptiſm, think that this portion of ſcripture mightily ſupports them in this there opinion, that the Apoſtle alludes to the burying the ſubject under water in baptiſm. To come to the true meaning or ſenſe of an author, we muſt in the firſt inſtance ſee to find out his ſcope and deſign, or what he means to prove. 2. To conſider attentively the argument or arguments he makes uſe of in order to prove his point; and if he reaſons fair, they will prove what he had in view. 3. That we are to take them in cloſe connection, and not detached from one another, or to wreſt them from the ſenſe, the ſenſe deſigned by the writer, to ſupport our opinions, or to anſwer our purpoſe. Theſe things are to be attended to in our coming at the true ſenſe of an author or writer, whether ſacred or profane. Then, upon this portion of ſcripture, which the Antipœdobaptiſts bring forward in ſupport of immerſion, there is, in the firſt inſtance, the Apoſtle's ſcope or deſign, and for this we muſt look back to the beginning of this 6th chapter, and there we will find what he intends. He had before that been eſtabliſhing the fundamental principles of the goſpel, to wit, the juſtification of a ſinner in the ſight of God, by free and ſovereign grace, through faith in Jeſus Chriſt; but as ſome might be apt to think that this doctrine tended to licentiouſneſs, he then proceeds to ſhew the contrary, and his ſcope now is to vindicate the doctrine he had been eſtabliſhing—to ſhew the neceſſity of Believers dying unto ſin, and living unto God. This I take to be his intention and deſign, and not the mode of baptiſm, and therefore this cannot lead to the concluſion which they draw from it, that burying with Chriſt by baptiſm, alludes to immerſing the

whole body under water. 2. We are to take the arguments in connection which he takes or makes uſe of to prove his point, and they in connection with—being buried with him in baptiſm, are as follow: Know ye not, that ſo many of us as were baptiſed into Jeſus Chriſt, were baptiſed into his death? Therefore we are buried with him by baptiſm into death; that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life: for if we be planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of his reſurrection. Here we have baptiſm connected with theſe three things, a being baptiſed into Chriſt Jeſus; ſecondly—into his death; thirdly—into his burial. As the Reverend Peter Edwards, in his Treatiſe on Baptiſm, and on this place, gives my ſentiments, I ſhall give them alſo in his words. I obſerve, that theſe words, ſays he, to wit, therefore we are buried with him in baptiſm, that theſe words are an inference from the third verſe, in which the Apoſtle ſaith, Know ye not, that ſo many of us as were baptiſed into Jeſus Chriſt, were baptiſed into his death? Therefore we are buried with him by baptiſm. We have here three things: 1. A baptiſing into Jeſus Chriſt. 2. Into his death 3. Into his burial.: and the laſt is made the conſequence of the firſt; therefore we are buried with him, becauſe we were baptiſed into him. To form the antitheſis we muſt diſtinguiſh between the life and death of Chriſt, and then it will be, we are baptiſed into the life of Chriſt, then into the death of Chriſt, and laſt of all into his burial. By baptiſm we are brought into his life, into his death, and into his burial. Now, if baptiſm brings us into each of theſe, and one of them, as the Baptiſts ſay, is an alluſion to the mode of baptiſing, then, for the ſame reaſon, ſo muſt the other two: that is, his life muſt allude to the mode, and ſo muſt his death, and ſo muſt his burial; and the reaſon is, becauſe baptiſm unites us to him in each of theſe; and if all theſe are to allude to the mode, I ſhould be

glad to know what kind of a mode it muſt at laſt be, which is to bear a reſemblance to every one. The life of Chriſt was action, his death was crucifixion, his burial was the encloſing of his body in the cavity of the rock. The mode, therefore, muſt be three fold; it muſt repreſent action, crucifixion, and encloſing in a rock, becauſe, to purſue the notion of the Baptiſts, his life, death, and burial, muſt all have an alluſion to the mode of baptiſm. Thus far Mr. Edwards. So that if the apoſtle alludes to the mode of baptiſm when he ſays we are buried with him in baptiſm, then he muſt alſo allude to the other two particulars mentioned, and then we ſhould have a variety of modes, as would appear from the connexion and dependance the words of the text have to and with one another, and would lead the apoſtle from his ſcope and deſign, which I have already mentioned, to wit, to ſhew the neceſſity of believers dying unto ſin and living unto God, or unto holineſs, and what he here delivers, in order to maintain his point, is to his purpoſe: for it is not the ſign, but the thing ſignified, which is here underſtood: for it ſignifies our being dead to, or cut off from, a life of ſin, that we may riſe again to a new life of faith and holineſs. In reſemblance to Chriſt, ſhould walk in the whole tenor of our converſation, with freedom, conſtancy, and progreſſiveneſs, in all holy obedience, with new principles, motives and ends, and by a new rule, to the praiſe and glory of God, as thoſe that are made alive to him by his Almighty power and grace. This the thing ſignified; but no mode of baptiſm can be ſignified in either of theſe. But the things ſignified thereby, are our dying to ſin and living unto righteouſneſs. And theſe are agreeable to the apoſtle's ſcope and deſign, which was to vindicate the doctrines of grace from being prejudicial to holineſs. And he purſues his deſign through the whole of the ſixth chapter to the Romans in ſuch manner. But no mode of baptiſm ſeems to be intended by him, and we are not to wreſt his

words in order to ſupport our opinion, or to turn them from his intended purpoſe, in order to favour our deſigns, but to do the utmoſt juſtice to the word of God: for neither our purpoſes, nor our prepoſſeſſions, nor prejudices, will alter or turn the word of God from its real meaning. Then our being buried with Chriſt in baptiſm, has no alluſion to the mode of baptiſm; ſo that there is hereby a foundation laid for immerſion: for if there is, then the alluſion muſt be three-fold: it muſt repreſent action, crucifixion, and encloſing in a rock; becauſe that, if our being buried with him in baptiſm, have an alluſion to the mode of baptiſm, ſo muſt the other two, and then there will be three modes, which would lead us to adminiſter the ordinance different ways, which cannot be the caſe. Therefore we conclude, that the apoſtle hath no alluſion to the mode of baptiſm in theſe words.

I have now endeavoured to remove ſome objections made to infant baptiſm, and to ſprinkling; and alſo have offered a variety of arguments and conſiderations in ſupport of infant baptiſm, and the mode of adminiſtration by ſprinkling.

I ſhall, in concluding this part of the ſubject:

1. Briefly ſet before you the objections which our opponents make to infant baptiſm, and to ſprinkling, and what they offer in ſupport of immerſion.

2. I ſhall briefly lay before you the arguments in ſupport of infant baptiſm and ſprinkling.

3. Compare theſe two together, ſo that we may ſee upon which ſide the truth lies. This is as fair a way as I know of in coming at the truth.

Then I ſhall briefly recapitulate in laying the objection, of thoſe oppoſed to infant baptiſm, and to ſprinkling, and what they offer in ſupport of immerſion, before you. And

1. That faith and repentance are neceſſary to baptiſm; but infants have neither faith nor repentance, therefore cannot be baptiſed.

2. That there is neither precept nor example for, or of, infant baptiſm, in the word of God; moreover, that a perſon having a right to a poſitive inſtitution, muſt be expreſsly mentioned as having that right.

3. That being infants they can receive no benefit from having the ordinance adminiſtered to them.

4. That Chriſt himſelf was not baptiſed until of age.

5. That baptiſm has not come in the room of circumciſion, as it was inſtituted before circumciſion was aboliſhed.

6. That the anſwer of a good conſcience is required in baptiſm, in order to receive any benefit thereby, therefore infants are not the ſubjects of baptiſm.

7. That if children are to be baptiſed, they ought alſo to be admitted to the Lord's Supper.

8. In order to evade the force of houſhold baptiſm, they alledge that the jailor's houſhold believed as well as himſelf.

Thus far with regard to the objections which they make to infant baptiſm. Though theſe are not the whole they make thereto, yet the chief of them. I ſhall next, in the ſame brief manner, lay before you what they offer in ſupport of immerſion; and, firſt:

They ground immerſion on this text of ſcripture, Matth. 3. 16. And Jeſus when he was baptiſed, went up ſtraightway out of the water.

2. Acts 8. 38. 39. And they went down both into the water, both Philip and the eunuch; and he baptiſed him. And when they were come up out of the water, the Spirit of God caught Philip, that the eunuch ſaw him no more.

3. John 3. 23. And John was alſo baptiſing in Enon, becauſe there was much water there.

4. Matth. 3. 6 And they were baptiſed of him in Jordan, confeſſing their ſins.

5. Rom. 6. 4 Therefore we are buried with him by baptiſm unto death; that like as Chriſt was raiſed from

the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life.

6. That the verb Baptizo, rendered, to baptiſe, and always uſed in writing upon the ordinance, ſignifies immerſion, and immerſion only. Theſe are the texts of ſcripture which they think ſufficiently ſupport them in the practice of immerſion in baptiſm.

Secondly—I ſhall, in like manner, lay before you the arguments in ſupport of infant baptiſm and ſprinkling; and

1. From the words of inſtitution—the baptiſing all nations, of which children are a part: for though it may refer to adult perſons in the firſt inſtance, yet children of courſe are included with the parents, agreeable to a long received practice in the Church, in taking in children with the parents.

2. That children are comprehended in the covenant along with their parents, in their ſucceſſive generations, and the outward ſign or token of an intereſt in the covenant was to be applied to infants: this is manifeſt in the covenant which God made with Abraham.

3. That which Peter urged upon the Day of Pentecoſt, Riſe and be baptiſed every one of you for the remiſſion of ſin, and ye ſhall receive the gift of the Holy Ghoſt: for the promiſe is to you and to your children, to all that are afar off, even as many as the Lord our God ſhall call.

4. That the ordinance of baptiſm is come in the room of circumciſion; and of courſe the children of believing Chriſtian parents, have as much right to baptiſm, as the male children had to circumciſion.

5. The great regard, which the Lord Jeſus Chriſt paid to children, eſpecially to thoſe that were brought to him in order to bleſs them, and, though this conſideration may not directly refer to the baptiſm of infants, yet it is in favour of it.

6. That children are holy. 1ſt Corinth. 7. 14. For the unbelieving huſband is ſanctified by the wife; and

the unbelieving wife is ſanctified by the huſband, elſe were your children clean, but now they are holy.

7. The baptiſm of whole families or houſholds.

8. The practice of the church, from the earlieſt ages of Chriſtianity, to the preſent day.

With reſpect to ſprinkling, as the mode of adminiſtration in baptiſm, the greater probability, and more natural, and juſt inference or conſequence lies upon the ſide of waſhing, or ſprinkling rather, than immerſion, as appears from the following conſiderations, which have been more at large laid before you in the foregoing part of this Treatiſe, which I ſhall but briefly recapitulate. And

1. The original language, in which matters are written concerning baptiſm, lead us to conclude, that ſprinkling rather than dipping, was the mode of adminiſtering the ordinance of baptiſm by John the Baptiſt and the Apoſtles of our Lord.

2. The places where baptiſm was adminiſtered by them, make it more probable, that ſprinkling was the mode than dipping.

3. The circumſtances attending the adminiſtration of baptiſm, make it more probable that ſprinkling was the manner of baptiſm, rather than immerſion.

Thirdly. I now come to compare what each party have to ſay in their own behalf; or, what is ſaid againſt infant baptiſm and ſprikling; and thoſe on the other ſide of the queſtion have to ſay in vindication and ſupport of the practice of infant baptiſm and ſprinkling, as the mode of adminiſtration. And

1. As hath been mentioned, that faith and repentance are neceſſary to baptiſm: but infants have neither faith nor repentance, therefore cannot be baptiſed. Anſwer. That this objection is contrary to ſcripture and ſound reaſoning. 1. Contrary to ſcripture, becauſe the word of God doth not require faith nor repentance of children; and that grown up perſons are alluded to, of whom ſuch things are required. 2. Becauſe it is con-

trary to ſound reaſoning in putting more in the concluſion than in the premiſes. But the framers of this objection have put children into the concluſion which are not in the premiſes, therefore it is falſe reaſoning, and proves nothing. Then this objection is fairly removed out of the way.

2. That any perſon having a right to a poſitive inſtitution, muſt be ſpecially mentioned as having that right; and that there is neither precept nor example in the word of God for infant baptiſm. Anſwer. That adhering to expreſs and poſitive proof, and rejecting juſt and natural conſequence, then women muſt be denied the Lord's Supper; and we muſt not keep the firſt day of the week inſtead of the ſeventh for the Sabbath day, as neither of theſe are expreſsly commanded, yet both are done. Women are even admitted to the Lord's Supper, and by the very perſons who make the objection; and, alſo, the firſt day of the week is obſerved by the greater number, by far, of the very ſame perſons who require expreſs and poſitive proof, and, of courſe, they themſelves put no great ſtreſs upon the objection they make, as they make it void by their own conduct, which certainly is the caſe, and hereby act inconſiſtent with themſelves. And though they make it, they do it to ſerve a turn, and put no real confidence in it, nor believe it to be of any weight, and it is not to be wondered at, for it is falſe: for as far as I am acquainted with the word of God, the admiſſion of a perſon to any poſitive inſtitution is not entirely reſtricted to being ſpecified as having that right, otherwiſe women are not to be admitted to the Lord's Supper, as they are not particularly ſpecified as having that right. Neither can we obſerve the firſt day of the week for the Sabbath day, as we are not particularly commanded to do it. And with reſpect to no expreſs precept for infant baptiſm we have what amounts to it, in theſe words of the apoſtle: Then Peter ſaidunto them, repent and be baptiſed every one of you, in the name of

Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt: for the promiſe is to you, and to your children, and to all that are afar off, even as many as the Lord our God ſhall call. This we think an expreſs command to baptiſe children as well as grown up perſons: for the promiſe is to the children with the parents, and of courſe if the parents are hereby commanded to be baptiſed, which they certainly are, ſo certainly alſo are their children: therefore we have an expreſs precept for baptiſing infants of believing parents; and we have alſo examples of infant baptiſm, at leaſt a great probability that there were infants in theſe different families who were baptiſed, and if our opponents deny it, it is what they cannot prove; and if the whole reſts upon a probability, the greater probability by far is on the ſide of infant baptiſm, yea thirty, if not forty, to one. Then I hope that this objection is fairly removed out of the way alſo: for, as it may reſt on a probability on both ſides, yet the greater probability by far is on the ſide of infant baptiſm.

3. That being infants they can receive no benefit from the ordinance of baptiſm being adminiſtered unto them. Anſwer, as much as the male children of the Jews would have, being circumciſed the eighth day. So this objection is of no weight, and would have a tendency to bring a reproach upon God, for inſtituting an ordinance which could be of no ſervice to perſons for whom it was intended.

4. That Chriſt was of full age before he was baptiſed. Anſwer, he was circumciſed the eighth day, when circumciſion was the initiating rite into the church; and as ſoon as it was expedient, after baptiſm became the rite of introduction into the church, he was baptiſed. This ordinance of baptiſm does not ſeem to have been inſtituted before Chriſt had arrived at manhood, therefore he could not have it adminiſtered to him prior to its being appointed; of courſe this objection is removed.

5. That baptiſm is not come in the room of circum-

ciſion, becauſe it was inſtituted before circumciſion was aboliſhed. Anſwer, that for prudential reaſons, there might be ſome inſtances of circumciſion after the ordinance of baptiſm was appointed; but in a few days after baptiſm was inſtituted by our Lord, it was put in practice by his apoſtles, to wit, on the day of Pentecoſt, and circumciſion was diſcontinued by them. Therefore there can be no weight in the objection.

6. That the anſwer of a good conſcience is required, in order to receive any benefit from the ordinance of baptiſm. Anſwer, but of whom is it required? Of adult perſons, not of infants. Therefore it cannot militate againſt infant baptiſm. They are not concerned in this matter; of courſe the objection is of no weight, and is removed out of the way.

7. That the houſhold of the jailor believed as well as himſelf. Anſwer, that the beſt of interpreters of the text agree in ſaying that his faith and joy was peculiar to himſelf, and did not extend to the ſeveral branches of his family.

8. That if children are admitted to baptiſm, they ought to be admitted to the Lord's Table alſo. That they have a right to baptiſm has in a great meaſure been proved already; and are, notwithſtanding, to be kept from the Lord's Table till they are capable of examining themſelves, and be able to diſcern the Lord's Body: ſo that this objection hath not the leaſt weight with it.

9. That infant baptiſm is an error that crept into the church in the four firſt centuries. Anſwer, It was the practice of the church in the apoſtles' days, and ever ſince, as hath been ſhewn at large from the Fathers of the Church; therefore, there is not the leaſt weight in this objection, and it is removed out of the way.

The objections they have to ſprinkling, and in ſupport of immerſion, as the mode in baptiſm. And

1. Jeſus, when he was baptiſed, went up ſtraight way out of the water. Anſwer, The word here rendered

Out of, is Apo, which is rendered From, 357 times, and Out of, only 39 or 40 times in the New Teſtament; ſo that there is 317 of a majority. Then it is more likely Chriſt came from the water, than out of it; but, allowing the preſent tranſlation to ſtand, yet he might have been in the water, and not wholly under it.

2. They went down into the water both Philip and the Eunuch, and he baptiſed him; and when they were come up out of the water, the Spirit of God caught Philip, that the Eunuch ſaw him no more. Anſwer, The word in the original here tranſlated Into, is Eis, and is tranſlated unto, 170 times, to, about 247 times, and towards, all which ſignify motion towards a place, and amount about 441; beſides many places where the word, with greater propriety, might be rendered Unto, and not Into. Therefore it may be ſaid, with great propriety, that they went unto, to, or towards the water: and he baptiſed him: for, though this word be oftner rendered Into than Unto, yet it is probable that Unto is the more proper tranſlation, for theſe two reaſons. 1. That if it is Into, and according to the ſenſe they that are in favour of immerſion put upon it, the baptiſer, or Philip, was put under water, as well as the Eunuch, there is no difference, the one was as far into the water as the other. 2. That, allowing Into was the only tranſlation, and not another, yet, ſtill, they might go into the water unto the ancles, unto the knees, or loins; and not under the water: therefore there can be no juſt ground for immerſion from this text.

3. They came out of the water. This exactly correſponds with their going into the water; but, as was ſaid upon the laſt particular, they might go into the water to the ancles, knees, and even unto the loins, and accordingly to come out of the water, as really as if they had been under the water; and according to the meaning which they, who are oppoſed to ſprinkling, and in favour of immerſion, put upon it—that the Eunuch muſt have been dipt. So then I ſay was Philip,

for there is no difference between their going into, or coming out of, the water; beſides, the word in the original rendered Out of, is Ek, which is rendered From about 174 or 175 times, while it is rendered Out of, 164 times: ſo that, taking all theſe together, leaves no ground for immerſion in baptiſm, for the reaſons aſſigned.

4. That they were all baptiſed of John in Jordan. Anſwer, That the prepoſition in this place is En, which is often rendered In, and much oftner than it is rendered any thing elſe; but ſtill it is rendered At, about 70 times in the four Goſpels, Acts of the Apoſtles, and Epiſtle to the Romans, for I did not proſecute it any farther; and it being ſo often rendered At, gives ſome ground to conclude, that they were baptiſed at, inſtead of in the river; and ſhould it have been in the river, yet ſtill they might not be immerſed in their being baptiſed, but ſprinkled ſtill.

5 Jeſus came from Nazareth of Galilee, and was baptiſed of John in Jordan. The word here rendered In is Eis, and though it may be often tranſlated In, yet is rendered At, about 17 or 18 times in the New Teſtament, which gives ground to think that he was baptiſed at, and not in the river; and ſhould it have been in the river, that does not abſolutely lead us to conclude that he was put wholly under water.

6. He was baptiſing in Enon, becauſe there was much water there. Anſwer, The words in the original, rendered much water, are udata polla, many waters. It is to be obſerved here, that for common, there are not many places of water contiguous to one another, of any conſiderable depth, which would be fit for immerſing people in baptiſm, and it is probable that he baptiſed here for other reaſons, than that there might be water ſufficient or fit for immerſion, to wit, for refreſhing the many that attended his miniſtry; and travellers inform us that there are ſprings and rivulets in this place, which give not ſufficient ground for the concluſion which thoſe draw, who are in favour of immerſion.

12. I now come to offer ſome arguments or conſiderations to diſpoſe and induce perſons to comply with their duty, either to have the ordinance adminiſtered unto them, or, when adminiſtered, to improve it in a proper manner, or to walk worthy of that vocation wherewith they are called. And

In the firſt place, with reſpect to perſons grown up or come to the years of underſtanding, and are not baptiſed, and of this deſcription there are numbers in the Province, young men and young women, and married perſons with their children, and even ſome aged even to grey hairs. Then I would aſk ſuch as have come to the years of diſcretion, whether they are conſidering the matter or laying it to heart? or whether they are inquiring into upon what ground they ſtand while they remain unbaptiſed. My friends where is your ſtanding place within or without the pale of the viſible Church? ſurely without the pale of the viſible Church as long as ye remain unbaptiſed: for baptiſm is the initiating or introductory rite into the Church of Chriſt, as circumciſion was into the Church of God under the old Teſtament, or the door by which we muſt enter, ſo that perſons cannot be looked upon within the pale of the Church while unbaptiſed. Then ye are not within but on the outſide of the Church of God or Chriſt. Then your ſtanding is very dangerous and diſagreeable: for the Church of God is like a ſtrong walled and fortified city which God hath promiſed to defend and protect. For he promiſes, Zachariah 2, 5. That he will be as a wall of fire round about her, and the glory in the midſt of her: and he that toucheth her toucheth the apple of his eye. Moreover, that no weapon formed againſt her ſhall proſper. That he is in the midſt of her and will prove an helper, and that right early. But to this ſafety, protection and defence, ye can have no claim: for ye are on the outſide of this ſacred incloſure, and therefore can reap no benefit by it: ye no doubt have been invited to come in and to take the benefit it affords,

but have hitherto slighted the offer and stand in an open court or fenceless void place, affording no shelter, but exposed to the darts and arrows, or all the threatnings and denunciations, and down pouring of God's wrath, fury and vengeance, while those who have taken shelter within this sacred inclosure are exceedingly safe, ye have no right so much as to external privileges of the Church while ye remain unbaptised: nor have ye a right to the Name of Christians while without the pale of the Church of Christ, nor do ye seem to desire it, and I am at a loss what Name to give you: for in strict speaking, or with propriety, I cannot call you Christian, and therefore leave you Nameless. But I am sure God God will find you one and punish you accordingly; punish you as neglecters, and despisers of his ordinances, and disobedient to his commands, all these ye are chargeable with: for it is certain ye are not baptised. Therefore neglecters of the ordinance of baptism: and it is also certain that neglecters are despisers also in a certain degree, and it is also true that ye are disobedient, as Christ instituted this ordinance and desired that all nations should observe it, which amounts to a command. Then ye are guilty of disobedience to a command of the Great King, and head of his Church, an ordinance which he instituted a little before his ascension to his God and our God, to his Father and our Father, and among the last public things he did in person while in this world, and therefore we may infer that he is very desirous it should be carefully observed: and also that he will severely punish the non-observance of it. Then I would have you to consider your character that ye are disobedient to the divine command, are slighters and despisers of a divine ordinance, and without the Name of Christian, and also on the outside of the Church of Christ; Moreover, may be said to be wearers out of the ordinance of baptism, out of the country, as so many omit and neglect it, and that from generation to generation I have myself known an instance of the third o

fourth generation unbaptiſed, and yet to allow of baptiſm. This may be ſaid to be a wearing out of the ordinance out of the country and out of the Church, and the neglect ſeems to increaſe, ariſing from careleſneſs. From careleſsneſs in the firſt inſtance: for thoſe that are unbaptiſed appear to be careleſs and unconcerned as well as the neglecting the ordinance: and I make no doubt but that is in a great meaſure the cauſe of the omiſſion. Moreover, owing to pride, becauſe they have been guilty of ſome public offence to the Church which requires public rebuke, which their pride will not ſuffer them to give, ſo that they rather remain unbaptiſed themſelves, if not baptiſed before this happened, and alſo their children rather than ſubmit, and pride lies at the bottom of this refuſal, and is making bad worſe, adding one ſin unto another and rendering God more diſpleaſed. I wiſh perſons would lay theſe things ſeriouſly to heart, and that they will not avail them any thing at the tribunal of Chriſt where careleſneſs in matters of religion, and omiſſion of duty, will be tried and condemned as well as the commiſſion of ſin. How do ye think to meet the great King and head of his Church when he comes with flaming fire to take vengeance on them that know not God and who obey not the Goſpel of his Son; Do ye think to meet him with confidence, comfort and joy? By no means but the contrary. Ye will be ſo much confounded and diſmayed as to call upon the rocks and mountains to fall upon you, and to hide you from the face of him that ſits upon the Throne, and from the wrath of the Lamb; for the great day of his wrath is come and who ſhall be able to ſtand? Then will your careleſneſs and indifference forſake, and your fool hardineſs deſert you; and the utmoſt anxiety, care and concern, take place though too late to be of any ſervice to you then.

Then ye thoughtleſs and unconcerned; ye neglecters and deſpiſers of the ordinances of Chriſt Jeſus: ye diſobedient to the divine command, and who cannot be

called Christians with any degree of propriety, ye who are without God's Sacred Inclosure, the Church, which he promises to protect and defend against all her Enemies: while ye are exposed to all the arrows and darts of the Almighty; to all the threatenings and denunciations of the most High; to the wrath, fury and vengeance, of God. Be roused up and convinced of the dangerous state in which ye are, and make haste and flee from the wrath to come, by actually believing in the Lord Jesus Christ, and then come and be baptised. Come within God's Sacred Inclosure, the Church, and ye shall have the benefit of protection along with her other Members; and other Blessings in common with them; ye may be endeavouring to excuse or to justify yourselves in your continuing unbaptised, and in a special manner that ye judge yourselves unfit, which may no doubt be true. But any serious concern about the matter, or a conscious concern of unworthiness, is the case but with the fewest part of you I am afraid, and rather as hath been said carelessness and pride. But if it is a sense of unworthiness which keeps you back, this rather ought to bring you forward, as a sense of unworthiness is a proper disposition for receiving the ordinance of baptism, and administrators of baptism will be ready to admit you. May God dispose and enable you to do your duty.

To persons baptised in their infancy and now grown up to man and womanhood, of these are many in this Province.

The question is, whether they have rightly improved their baptism, or walked worthy of that vocation wherewith they are called? In their baptism they were early devoted to God, through Christ, to walk in newness of life when capable of it. In baptism they renounced the devil, the world, and the flesh, these things their parents or sponsors undertook for them. And as a person is to be but once baptised, or but once to have the ordinance administered unto him, therefore what his pa-

rents or ſponſors became bound for him, ſuch when come to the years of underſtanding is he bound to obſerve, or the vows devolve upon him. Then if this is the caſe, let us enquire, whether theſe baptiſed in their infancy, when grown up to the years of diſcretion are careful to walk agreeable to theſe engagements. Their life and converſation is the beſt proof. By theſe fruits ye ſhall know them. Then do the generality of young men and young women, or ſuch as have come to the years of diſcretion, and that have been baptiſed in their infancy, walk agreeable to theſe engagements, or rather in general, act the direct contrary? A perſon who would carefully obſerve their conduct and behaviour would be led to conclude that inſtead of being baptiſed in the Name of the Father, Son, and Holy Ghoſt, or into the Name of the Sacred Three, devoted to God, to ſerve him in newneſs of life, and to obſerve all that Chriſt commanded, that they had rather been devoted to the ſervice of the oppoſite Three, the Devil, the World, and the Fleſh. For their conduct, correſponds more thereto, or is agreeable therewith. For they are led captive by Satan at his will, are conformed to the world, and follow their pleaſures, their youthful luſts, that war againſt the ſoul. Bent upon gratifying their ſenſual appetites and paſſions, or following their pleaſures both of body and mind, and I may farther add with reſpect to not a few of them, that they are like the unjuſt Judge, neither fear God nor regard man, nor have any ſenſe of honour, or goodneſs; proud, conceited, ſelf-willed, without natural affection, diſobedient to parents, obſtinate and perverſe, light and vain, deſtitute of any thing truly ſerious, ſome of them belong to no religious ſociety, put themſelves under the care of no miniſter of the goſpel to take care of them and to break the bread of life unto them; neither in the leaſt do they endeavour to ſupport the ordinances of religion, and ſeldom attend public worſhip, rather purſue their worldly buſineſs or their ſinful pleaſures on the Lord's Day, and in fluttering

about from place to place. These things may be said to bear hard upon them, and may be said to be carrying matters high, which I grant: but it is not beyond the bounds of truth, and they should be careful not to put it in my power to say hard things of them; for it is not agreeable to my nature to say hard things of any, and I would much rather commend thousands than have occasion to reprove one. And I have not been hunting for hard things; their conduct is too manifest to be concealed; evident to the slightest observer. Their own behaviour publishes them to the world more than I can do; and shews what kind of persons they are. And ministers of the Gospel are to be faithful to the souls of men, to cry aloud and not spare; to lift up their voice like a trumpet to shew his people their sins, and to make them know their abominations: and not to suffer their blood to be found in the skirt of their garments. Then if this is the case, which it truly is, what a great perversion or misimprovement of the ordnance of baptism ye have made! and what reproach ye bring upon it and upon yourselves by your unworthy conduct—Hereby give yourselves the name of baptised Infidels. That you were baptised is granted; and that ye have walked contrary to your baptismal engagements your outward conduct witnesses against you, and your behaviour evidences your want of faith. That though ye have been baptised, you have not believed: and you are in a worse condition in a manner, than if ye had not been baptised. For having a blessing bestowed, and then misimproved, heightens a person's condemnation greatly, by your unbecoming behaviour you have undone what your parents did for you, who were so kind and good to you as to bring you within the pale of the visible church, devoted you to God and his service, to walk with him in newness of life, and put you in a fair way of having your souls saved. And ye have undone all, paid no regard to your baptismal engagements, but have been and are serving the devil, the world, and the flesh. I would

urge you seriously to consider and lay to heart the shameful part you are acting, and the injury ye do religion; and the hurt ye do to your own souls. Call to mind that ye were solemnly baptised, solemnly devoted to God, and his service, and as ye are now come to the years of discretion, that ye are bound to observe these things, and to walk worthy of that vocation wherewith ye are called. I beg it of you in the most serious manner to lay these matters deeply to heart, and cease to do evil, and learn to do well: matters are not yet irretrieveable or past recovery, there is yet hope concerning this thing, then turn ye to your strong hold, ye prisoners of hope fly from the wrath to come, and that quickly, quicker still, as quick as possible, it is for your life, yea, for the life of your souls. Mourn over your evil past conduct, so inconsistent with your devotedness to God, and sincerely repent of your evil ways, and amend your ways and doings that are not good, and turn to the Lord, with the whole heart. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him turn to the Lord who will have mercy upon him, and to our God who will abundantly pardon.

A few words jointly to both the neglecters and despisers of the ordinance of baptism; and those who misimprove:

1. There are a few things common to them both which I would have them seriously to consider, and are the arraigning the consummate wisdom of the great King and head of the Church, in appointing an ordinance which the one despises and the other abuses.

2. That thereby they cast reproach upon the ordinance itself.

3. By their so doing deprive themselves of the greatest of blessings.

4. And bring upon themselves the greatest of evils.

These are common, both to the despisers and abusers of the institution of baptism, and which they ought seriously to consider. For Christ the King and head of his

Church, will support and vindicate his own cause; will severely punish those who neglect and despise his ordinances; and also, those who abuse his institutions. But on the other hand will amply reward such as are careful to observe his ordinances and laws, though of grace and not of debt; then let these considerations have their due weight with you, let that punishment which Christ will certainly inflict upon the profaners of his institutions, rouse you up to a sense of your danger, and stir you up to fly to Christ for safety, and let the reward which he will certainly bestow upon those who respect his institutions, engage you to comply with your duty; those that have never been baptised to prepare for baptism, and be baptised; and those that are already baptised, whether in their infancy or when come of age, to be very careful to walk worthy of that vocation wherewith they are called; and to adore the doctrine of God their Saviour in all things, by well ordered lives and conversations.

POSTSCRIPT.

A SHORT ADDRESS

To thoſe oppoſed to Infant Baptiſm, and to Sprinkling, and in favour of Adult Baptiſm, and Immerſion.

MY FRIENDS,

FOR ſome of you I look upon as ſuch, I donot find fault with youfor your opinion reſpecting baptiſm, as ye have a right to judge for yourſelves as I have for myſelf; and it is not likely that we ſhall ſee eye to eye, in religious matters, while in this world; though chriſtians in a future day, and better ſtate of the Church, may ſee more alike; but what I would recommend and urge upon you, is to take a fair and juſt way to vindicate and ſupport your opinions. As ſome of your authors upon baptiſm have been charged with dealing unfairly with authors on the oppoſite ſide, in making them concede or grant what they never did. Let me therefore admoniſh you to refrain from ſuch practices for the future, whether ye be authors or readers; never attempt to wreſt the ſenſe of an author, or to turn his meaning to another ſenſe than what he intends. This inſtead of bettering, will hurt your cauſe, and will lead us to conclude, that it is bad when falſehood is made uſe of to ſupport it; and ye may be aſſured that we have penetration ſufficient to ſee into, and diſcover the fault, and inclination enough to make it manifeſt to the eyes of the world, and to turn it to our own advantage; therefore be careful to give the author his due for your own ſake as well as his.

2d. I would recommend to you, when ye bring forward an argument in favour of your opinion, let it be founded upon the genuine ſenſe of Scripture, and do not wreſt it in order to make it ſpeak the ſenſe ye put upon it, in order to make it anſwer your purpoſe. If ye are capable of reading the text in the original, upon which ye

found your argument; then carefully examine what the original will bear; hereby ye may come at the ſenſe of the paſſage; but if ye cannot do it, then conſider well the foregoing, and following context, and by this means ye will come at the ſenſe of the paſſage under conſideration; and hereby ye ſupport your argument, and gain the victory over your oppoſers. And it is owing to your miſtaking the true ſenſe of Scripture, that hath been the occaſion of your loſing ſo much in the arguments ye have made uſe of in the diſpute, and given thoſe that were oppoſed to your oppinions, the victory over you.

3d. I would further recommend to you, to found ſuch arguments as ye may offer in ſupport of your opinion upon ſound reaſoning, which is conſiſtent with truth: for falſe reaſoning will rather betray than ſupport your cauſe. A ſophiſm will not ſupport but hurt a cauſe, and it is owing to this that your cauſe hath ſuffered already, by putting more into the concluſion than was in the premiſes; And I would have you to conſider, that thoſe perſons who are of different ſentiments from you upon thoſe matters in diſpute, know ſomething of ſound reaſoning, and the genuine ſenſe of Scripture, and will turn both to their own advantage. Therefore for your own ſake, and for the ſake of truth, and ſound reaſoning, be careful to find out the genuine ſenſe of Scripture, and to reaſon fairly; and then ye need not fear your cauſe, however powerful your antagoniſts may be: for truth and ſound reaſoning will prevail and triumph at laſt.

4th. Moreover, if your arguments in favour of your opinion be founded upon hiſtory, ſee that it be authentic or genuine ſo that it may be depended upon, otherwiſe ye loſe your cauſe. What I have reference to is, what ye have advanced reſpecting the introduction of Infant Baptiſm into the Church, that it was an error which crept into the Church in the fourth century, or the beginning of the fifth. If this is true, then your cauſe is good; but if divers of the chriſtian Fathers

whoſe writings can be proved to be genuine, are brought forward, evidencing the contrary to what ye aſſert, then this weakens your cauſe, if not wholly overturns it, which happens to be the caſe in the preſent diſpute; as a number of the chriſtian fathers witneſs the contrary to what ye aſſert, as hath been ſhewn. Therefore, bring nothing forward but the truth to ſupport your cauſe.

5th. I would farther recommend to you to have more chriſtian charity towards thoſe who differ from you reſpecting baptiſm, than the generality of you ſeem to have. You ſee they have arguments of conſiderable weight to offer in ſupport of their opinions, though you may not think them concluſive. And therefore are intitled to your Chriſtian charity, which is an excellent grace, and ſtrongly enforced upon Chriſtians, and highly becomes them. Therefore I would ſtrongly recommend more chriſtian charity, and leſs ſpiritual pride, which would be for your ſpiritual good; and would render you more agreeable to ſuch chriſtians as may differ from you in ſome things.

6th. I would farther recommend to you, ſeriouſly to conſider your ſtanding in religion. Some of you have made great profeſſions of religion, and arrived at great attainments in grace, and alſo numerous converſions of late have taken place among you. See that theſe things be real, otherwiſe they will be of no ſervice to you, but miſerable diſappointment. This much I know about religion, that it is not an eaſy matter to be a real chriſtian; and ſhort of that is of no conſequence. Therefore look ſeriouſly to it, that theſe converſions and profeſſed attainments be ſuch as will ſtand the teſt at the hour of trial, when God will judge the ſecrets of men's hearts by Jeſus Chriſt. If not it will be a miſerable diſappointment to ſuch as ſuppoſed their ſtate to be good when otherwiſe; then take theſe advices in good part from a friend, they are ſound and good you muſt allow, and in them I have been pleading your cauſe, as well as my

own, and they are not only ſound and good, but alſo delivered or given in ſuch meekneſs as entitles them to ſome degree of reception and acceptance from you; as alſo the treatiſe itſelf. I ſhall cloſe this Poſtſcript with wiſhing you farther knowledge of the truth, and every thing truly and ſpiritually good.

APPENDIX:

IN WHICH THERE IS A CANDID ENQUIRY OR EXAMINATION OF DIVERS TEXTS, WHICH THOSE THAT ARE OPPOSED TO INFANT BAPTISM AND SPRINKLING, THINK MAKE FOR THEM.

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A fair and candid Enquiry into divers Texts of Scripture, that thoſe who are oppoſed to Infant Baptiſm, and to Sprinkling, think make for them: ſuch as the Greek Prepoſitions, *Eis*, *Ek*, *Apo*, and *En*; as alſo the noun *Baptiſma*; and the verbs *Baptizo*, and *Bapto*. I ſhall lay them before you as they lie in order in the Scriptures, with their divers tranſlations, or by what Engliſh word they are rendered.

Firſt with reſpect to the prepoſition *Eis*.

Mathew 2, 1, From the eaſt *eis* to Jeruſalem; Chapter 2, 8, *eis* to Bethlehem; verſe 11, *eis* into the Houſe; verſe 12, *Eis* into their own Country; verſe 13, *Eis* into Egypt; verſe 14, *eis* into Egypt; verſe 20, *eis* into the Land of Iſrael; verſe 21, *eis* into the land of Iſrael; verſe 22, *Eis* into the parts of Galilee; verſe 23, *eis* in a City called Nazareth. Chapter 3, 10, *eis* into the fire; verſe 11, *eis* into repentance; verſe 12, *eis* into the garden. Chapter 4, 1, *eis* into the wilderneſs; verſe 5, *eis* into the Holy city; verſe 8, *eis* into an exceeding high mountain; verſe 12, *eis* into Galilee; verſe 13, *eis* in Capernaum; verſe 18, *eis* into the Seas; verſe 24, *eis* throughout all Syria. Chapter 5, 1, *eis* into a mountain; verſe 13, *eis* thenceforth good for nothing; verſe 20, *eis* into the Kingdom of Heaven; verſe 22, *eis* of Hell fire; verſe 25, *eis* into priſon; verſe 29, *eis* into Hell; verſe 38, *eis* into Hell; 35, *eis* by Jeruſalem. Chapter 6, 6, *eis* into thy cloſet; verſe 13, *eis* into temptation; verſe 26, *eis* into the fowls of the air; *eis* into barns; verſe 30, *eis* into the oven, verſe 34, *eis* for to-morrow. Chapter 7, 13, *eis* to deſtruction; verſe 14, *eis* into life; verſe 19, *eis* into the fire; verſe 21, *eis* into the Kingdom of Heaven. Chapter 8, 4, *eis* for a teſtimony unto them; verſe 5, *eis* into Capernaum; verſe 12, *eis* into utter darkneſs; verſe 14, *eis* into Peter's Houſe; verſe 18, *eis* into the other ſide; verſe 19, came *eis* to him; verſe 21, *eis* into a ſhip; verſe 28, *eis* to the other ſide; *eis* into the Country; verſe 31, *eis* into the herd of Swine; verſe

32 *eis* into the herd of Swine; verse 33, *eis* into the Sea; *eis* into the City; verse 34, *eis* to meet him. Chapter 9, 1, *eis* into a ship; *eis* into his own City; verse 6, *eis* into thine Houſe; verse 7, went *eis* into his Houſe; verse 13, *eis* to repentance; verse 17, *eis* into old bottles; *eis* into new bottles; verse 23, *eis* into the Ruler's Houſe; verse 26, *eis* into all that land; verse 28, *eis* into the Houſe; verse 38, *eis* into his harveſt. Chapter 10, 5, *eis* into the way of the Gentiles; *eis* into any City of the Samaritans, enter ye not; verse 9, *eis* in your purſes; verse 10, *eis* for your journey; verse 11, *eis* into whatſoever Town ye enter; verse 12, *eis* into an Houſe, ſalute it; verse 18, *eis* for a teſtimony unto them; verse 21, the Brother *eis* to death; verse 22, *eis* to the end ſhall be ſaved; verse 23, flee *eis* into another; verse 27, what ye hear *eis* in the ear; verse 41, *eis* in the name of a Prophet; *eis* in the name of a righteous man. Chapter 11, 7, *eis* into the wilderneſs, to ſee? Chapter 12, 4, *eis* into the Houſe of God; verse 9, *eis* into their Synagogue; verse 11, *eis* into a pit; verse 20, *eis* into victory; verse 29, enter *eis* into a ſtrong man's Houſe; verse 41, *eis* at the preaching of Jonas; verse 44, *eis* into mine Houſe. Chapter 13, 2, *eis* into a ſhip; verſe 22, *eis* among thorns; verse 30, *eis* in bundles to burn them; *eis* into my barn; verse 33, *eis* in three meaſures of meal; verse 36, went *eis* into the Houſe; verse 42, *eis* into a furnace of fire; verse 47, that was caſt *eis* into the Sea; verse 48, *eis* into Veſſels; verse 50, *eis* into a furnace of fire; verse 52, inſtructed *eis* into the Kingdom of Heaven; verse 54, *eis* into his own Country. Chapter 14, 13, *eis* in a deſert place; verse 15, *eis* into the Villages; verse 19, look up *eis* to Heaven; verse 22, to get *eis* into a ſhip; *eis* into the other ſide; verse 23, *eis* into a mountain apart; verse 32, *eis* into the ſhip, the wind ceaſed; verse 35, ſent out *eis* into all that country. Chapter 15, 11, goeth *eis* into the mouth, defileth the man; verse 14, fall *eis* into the ditch;

verſe 17, *eis* in at the mouth; *eis* into the belly; *eis* into the draught; verſe 21, *eis* into the coaſts of Tyre and Sidon; verſe 29, *eis* into a mountain, and ſat down there; verſe 39, went *eis* into a ſhip; came *eis* into the coaſt of Magdala. Chapter 16, 5, *eis* to the other ſide; verſe 13, came *eis* into coaſts of Cæſarea; verſe 21, up *eis* to Jeruſalem. Chapter 17, 1, *eis* into an high mountain apart. Chapter 17, 15, *eis* into the fire; oft *eis* into the water; verſe 22, *eis* into the hands of ſinners; verſe 24, *eis* to Capernaum; verſe 27, *eis* to the Sea. Chapter 18, 3, *eis* into the Kingdom of Heaven; verſe 6, believe *eis* in me; verſe 8, *eis* into life; *eis* into everlaſting fire; verſe 9, *eis* into life; *eis* into Hell fire; verſe 14, that one *eis* of theſe little ones ſhould not periſh; verſe 15, Treſpaſs *eis* againſt thee; verſe 20, *eis* in my name; verſe 21, ſin *eis* againſt me; verſe 29, fall down *eis* at his feet; verſe 30, caſt him *eis* into priſon. Chapter 19, 1, *eis* into the coaſts of Judea; verſe 17, *eis* into life; verſe 23, *eis* into the Kingdom of Heaven; verſe 24, *eis* into the Kingdom of Heaven. Chapter 20, 1, *eis* into his vineyard; verſe 2, *eis* into his vineyard; verſe 4, go alſo *eis* into the vineyard; verſe 17, going up *eis* to Jeruſalem. Chapter 21, 1, *eis* unto Jeruſalem; *eis* to Bethphage; verſe 10, *eis* into Jeruſalem; verſe 12, *eis* into the temple of God; verſe 17, *eis* into Bethany; verſe 18, *eis* into the city; verſe 19, *eis* for ever; verſe 21 *eis*, into the ſea; verſe 23, *eis* into the temple; verſe 31, *eis* into the Kingdom of God. Chapter 22, 4, come *eis* into the marriage; verſe 5, one *eis* to his farm; another *eis* to his merchandize; verſe 9, *eis* to the marriage; verſe 10, *eis* into the high ways; verſe 13, caſt them *eis* into utter darkneſs; verſe 16, *eis* to the perſons of men. Chapter 24, 9, *eis* to affliction; verſe 13, *eis* to the end; verſe 14, *eis* for a witneſs unto all nations; verſe 38, *eis* into the ark. Chapter 25, 1, *eis* to meet the bridegroom; verſe 6, *eis* to meet him; verſe 10, went *eis* into the marri-

age; verſe 23, *eis* into the joy of the Lord; verſe 30, *eis* into utter darkneſs; verſe 41, *eis* into everlaſting fire; verſe 46, *eis* into everlaſting puniſhment; *eis* into life eternal. Chapter 26, 2, *eis* to be crucified; verſe 3, *eis* into the palace of the High Prieſt; verſe 8, *eis* to what purpoſe is this waſte? verſe 10, *eis* upon me; verſe 13, *eis* for a memorial of her; verſe 18, *eis* into the city; verſe 28, *eis* for the remiſſion of ſin; verſe 30, *eis* into the mount of Olives; verſe 32, *eis* into Galilee; verſe 36, *eis* into a place called Gethſamane; verſe 41, *eis* into temptation; verſe 45, *eis* into the hands of ſinners; verſe 52, *eis* into its place; verſe 67, ſpit *eis* in his face; verſe 71, *eis* into the porch. Chapter 27, 6, *eis* into the treaſury; verſe 10, *eis* for the potter's field; verſe 27, *eis* into the common hall; verſe 30, ſpit *eis* upon him; verſe 31, *eis* to be crucified; verſe 33, *eis* into a place called Golgotha; verſe 51, *eis* in twain; verſe 53, *eis* into the holy city. Chapter 28, 1, *eis* towards the firſt day of the week; verſe 10, *eis* into Galilee; verſe 11, *eis* into the city; verſe 16, *eis* into Galilee; *eis* into a mountain; verſe 19, baptiſing them *eis* in the Name of the Father, Son, and Holy Ghoſt.

Thus I have endeavored to ſhew how often the Greek preposition *eis* is mentioned in the Goſpel according to Matthew, and the divers tranſlations, by which it is rendered. And we find the expreſſion to occur in this Goſpel about two hundred times, as appear by the mentioned quotations. And is rendered—into, to, unto, in, for, againſt, by, at, on, and towards; as may alſo be ſeen by looking over the Texts aforegoing. It is rendered—into, about one hundred and thirty-five times—to, twenty-ſix—unto, eight—in, ſix—for, four times, and ſo of the reſt. I will not affirm that theſe numbers are perfectly exact, but will be found to be nearly ſo.

Goſpel according to Mark.

Mark 1, 4, *eis* for the remiſſion of ſins; verſe 9, *eis* in Jordan; verſe 12, *eis* into the wilderneſs; verſe 14,

eis into Galilee; verse 21, *eis* into Capernaum; verse 28, *eis* throughout all the region round about; verse 29, and he entered *eis* into the house of Simon; verse 35, *eis* into a desert place; verse 38, *eis* into the next Towns; verse 39, *eis* throughout all Galilee; verse 44, *eis* for a testimony towards them; verse 45, *eis* into the city. Chapter 2, 1, *eis* in the house; verse 11, *eis* into thine house; verse 17, *eis* to repentance; verse 22, *eis* into old bottles; *eis* into new bottles; verse 26, *eis* into the house of God. Chapter 3, 1, *eis* into the Synagogue; verse 3, *eis* in the midst; verse 13, *eis* into a mountain; verse 19, *eis* into the house; verse 27, *eis* into the house; verse 29, *eis* against the Holy Ghost. Chapter 4, 1, *eis* into a ship; verse 7, *eis* among thorns; verse 8, *eis* on good ground; verse 18, *eis* among thorns; verse 35, *eis* unto the other side; verse 37, *eis* into the ship. Chapter 5, 1, *eis* unto the other side; *eis* into the country of the Gadarenes; verse 12, *eis* into the Swine; *eis* into them; verse 13, *eis* into the Swine; *eis* into the Sea; verse 14, *eis* in the city; and *eis* in the country; verse 18, *eis* into the ship; verse 19, *eis* into thine house; verse 21, *eis* into the other side; verse 34, *eis* in peace; verse 38, *eis* into the house. Chapter 6, 1, *eis* into his own country; verse 8, *eis* for their journey; verse 10, *eis* into an house; verse 11, *eis* for a testimony against them; verse 31, *eis* into a desert place; verse 36, *eis* into a desert place; verse 36, *eis* into the country round about; verse 41, *eis* to Heaven; verse 45, *eis* into a ship; *eis* into the other side; verse 51, *eis* into a ship; verse 56, *eis* into the Villages. Chapter 7, 15, *eis* into him; verse 17, *eis* into the house; verse 18, *eis* into his man; verse 19, *eis* into his heart; but *eis* into the belly; *eis* into the draught; verse 24, *eis* into the coasts of Tyre; *eis* into an house; verse 30, *eis* into the house; verse 34, *eis* to Heaven. Chapter 8, 3, *eis* into their own houses; verse 10, *eis* into a ship; *eis* into the parts of Dalmanutha; verse 13, *eis* into a ship; *eis* to the other side; verse 19, *eis* among five thousand;

verſe 20, *eis* among four thouſand; verſe 22, *eis* to Bethſaida; verſe 23, *eis* on his eyes; verſe 26, *eis* into his houſe; *eis* into the town; verſe 27, *eis* into the towns of Cæſarea Philippi. Chapter 9, 2, *eis* into an exceeding high mountain; verſe 22, *eis* into the fire and oft; *eis* into the water; verſe 25, *eis* into him; verſe 28, *eis* into the houſe; verſe 31, *eis* into the hands of man; verſe 33, *eis* into Capernaum; verſe 42, *eis* in me; *eis* into the ſea; verſe 43, *eis* into life; *eis* into hell; *eis* into the fire that ſhall never be quenched; verſe 45, *eis* into life halt; *eis* into hell; *eis* into the fire that ſhall never be quenched; verſe 47, *eis* into the Kingdom of God; *eis* into hell fire. Chapter 10, 1, *eis* into the coaſts of Judea; verſe 15, *eis* therein; verſe 17, *eis* into the way; verſe 23, *eis* into the Kingdom of God; verſe 25, *eis* into the Kingdom of God; verſe 32, *eis* to Jeruſalem; verſe 46, *eis* to Jerico. Chapter 11, 1, *eis* to Jeruſalem; *eis* unto Bethphage; verſe 2, *eis* into the village; *eis* into it; verſe 8, *eis* in the way; *eis* in the way; *eis* in the way; verſe 11, *eis* into Jeruſalem; *eis* into the temple; *eis* into Bethany; verſe 15, *eis* to Jeruſalem; *eis* into the temple; verſe 23, *eis* into the ſea; verſe 27, *eis* to Jeruſalem. Chapter 12, 41, *eis* into the treaſury; verſe 43, *eis* into the treaſury. Chapter 13, 3, *eis* upon the mount of Olives; verſe 9, *eis* to the council; and *eis* in the ſynagogues; *eis* for a teſtimony againſt them; verſe 10, *eis* among all nations; verſe 12, *eis* to death; verſe 13, *eis* to the end; verſe 14, *eis* to the mountains; verſe 15, *eis* into the houſe; verſe 16, *eis* in the field. Chapter 14, 8, *eis* to the burying; verſe 9, *eis* throughout the whole world; *eis* for a memorial of her; verſe 13, *eis* into the city; verſe 16, *eis* into the city; verſe 20, *eis* in the diſh; verſe 26, *eis* into the mount of Olives; verſe 28, *eis* into Galilee; verſe 32, *eis* into a place called Gethſemane; verſe 38, *eis* into temptation; verſe 41, *eis* into the hands of ſinners; verſe 54, *eis* into the palace of the High Prieſt; verſe 60, *eis* in the midſt

them; verse 68, *eis* into the porch. Chapter 15, 38, *eis* in two; verse 41, *eis*, unto Jerusalem. Chapter 16, 3, *eis* into the sepulchre; verse 7, *eis* into Galilee; verse 12, *eis* into the country; verse 15, *eis* into all the world; verse 19, *eis* into Heaven.

Thus I have collected the divers Texts wherein the Greek preposition *eis* is to be found in the Gospel according to the Evangelist Mark, which is to be found about one hundred and forty-four times, ninety times it is rendered seventeen times rendered in—fifteen times to—six times unto—five times throughout—four times rendered for—it is also rendered—on, upon, against, and therein.

Luke 1, 9, *eis* into the Temple of the Lord; verse 20, *eis* in their season; verse 23, *eis* into his own house; verse 26, *eis* unto a city of Galilee named Nazareth; verse 33, *eis* for ever; verse 39, *eis* into the hill country; *eis* into a city of Judah; verse 40, *eis* into the house of Zacharias; verse 44, *eis* in my ears; verse 55, *eis* for ever; verse 56, *eis* to her own house; verse 79, *eis* into the way of peace. Chapter 2, 3, *eis* into their own city; verse 4, *eis* into Judea; *eis* into the city of David; verse 15, *eis* into Heaven; verse 22, *eis* to Jerusalem; verse 27, *eis* into the Temple; verse 28, *eis* in his arms; verse 32, *eis* to enlighten the Gentiles; verse 34, *eis* for the fall and rising again of many; *eis* for a sign that shall be spoken against; verse 39, *eis* into Galilee; *eis* into their own city; verse 42, *eis* to Jerusalem; verse 45, *eis* to Jerusalem. Verse 51, *eis* into Nazareth. Chapter 3, 3, *eis* into all the country about Jordan; *eis* for the forgiveness of sins; verse 9, *eis* into the fire; verse 17, *eis* into the garner. Chapter 4, 5, *eis* into wilderness; verse 5, *eis* into an high mountain; verse 9, *eis* to Jerusalem; verse 14, *eis* to Galilee; verse 16, *eis* to Nazareth; *eis* into the Synagogue; verse 20, [illegible]; verse 31, *eis* to Capernaum; verse [illegible] in the midst;

verſe 37, *eis* into every place; verſe 38, *eis* into Simon's Houſe; verſe 42, *eis* into a deſert place; verſe 43, *eis* for that I am ſent. Chapter 5, 3, *eis* into one of the ſhips; verſe 4, *eis* into the deep; *eis* for a draught; verſe 14, *eis* for a teſtimony unto them; verſe 17, *eis* to heal them; verſe 24, *eis* into thine houſe. Chapter 5, 25, *eis* into his houſe; verſe 32, *eis* to repentance; verſe 37, *eis* into old bottles; verſe 38, *eis* into new bottles. Chapter 6, 4, *eis* into the houſe of God; verſe 6, *eis* into the Synagogue; verſe 8, *eis* in the midſt; verſe 12, *eis* into the mountain to pray; verſe 20, *eis* on his Diſciples; verſe 38, *eis* into your boſom; verſe 39, *eis* into the ditch. Chapter 7, 1, *eis* in the audience of the people; *eis* into Capernaum; verſe 10, *eis* to the houſe; verſe 11, *eis* into the city; verſe 24, *eis* into the wilderneſs; verſe 30, *eis* againſt themſelves; verſe 36, *eis* into the Phariſees' houſe; verſe 44, *eis* into thine houſe; Chapter 8, 14, *eis* among thorns; verſe 17, *eis* into light; verſe 22, *eis* into a ſhip; *eis* unto the other ſide of the lake; verſe 23, *eis* upon the lake; verſe 26, *eis* at the country of the Gadarenes; verſe 29, *eis* into the wilderneſs; verſe 30, *eis* into him; verſe 31, *eis* into the deep; verſe 32, *eis* into them; verſe 33, *eis* into the ſwine; *eis* into the lake; verſe 34, *eis* in the city; *eis* in the country; verſe 37, *eis* into the ſhip; verſe 39, *eis* into thine houſe; verſe 41, *eis* into the houſe; verſe 48, go *eis* in peace; verſe 51, *eis* into the houſe. Chapter 9, 3, *eis* for your journey; verſe 4, ye enter *eis* into there abide; verſe 10, *eis* into a deſart place; verſe 12, *eis* into the towns; verſe 13, *eis* for all this people; verſe 18, *eis* to heaven; verſe 28, *eis* into a mountain to pray; verſe 34, *eis* into the cloud; verſe 44, *eis* into your ears; *eis* into your ears; *eis* into the hands of men; verſe 51, *eis* to Jeruſalem; verſe 52, *eis* into a village of the Samaritans; verſe 53, *eis* to Jeruſalem; verſe 56, *eis* to another village; verſe 61, *eis* at my houſe; verſe 62 *eis* for the Kingdom of God. Chapter 10, 1, *eis* into every

city; verse 2, *eis* into his harvest; verse 5, *eis* into whatsoever house ye enter; verse 7, not from house *eis* to house; verse 8, *eis* into whatsoever city ye enter; *eis* into the streets; verse 30, *eis* to Jericho; verse 34, *eis* into an inn; verse 36, *eis* among thorns; verse 38, *eis* into a certain village; Chapter 11, 4, *eis* into temptation; verse 7, *eis* in bed; verse 24, *eis* into my house; verse 32, *eis* at the preaching of Jonas; verse 33, *eis* in a secret place; verse 49, *eis* to them. Chapter 12, 5, *eis* into hell; verse 10, *eis* against the Son of man; *eis* against the Holy Ghost; verse 19, *eis* for many years; verse 21, *eis* towards God; verse 28, *eis* into the oven; verse 49, *eis* on earth; verse 58, *eis* into prison. Chapter 13, 9, *eis* in future; verse 19, *eis* into his garden; *eis* into a great tree; verse 21, *eis* in three measures of meal; verse 22, *eis* towards Jerusalem. Chapter 14, 1, *eis* into the house; verse 5, *eis* into a pit; verse 8, *eis* to a wedding; *eis* in the lowest room; verse 21, *eis* into the streets; verse 23, *eis* into the high ways; verse 31, *eis* to war with another King; verse 35, *eis* for the land; *eis* for the dung hill. Chapter 15, 6, *eis* into his house; verse 13, *eis* into a far country; verse 15, *eis* into his fields to feed swine; verse 17, *eis* to himself; verse 18, *eis* against Heaven and before thee; verse 22, *eis* on his hand and shoes; *eis* on his feet. Chapter 16, 4, *eis* into their houses; verse 8, *eis* in their generation; verse 16, *eis* into it; verse 22, *eis* into Abraham's bosom; verse 27, *eis* to my Father's house; verse 28, *eis* into this place of torments. Chapter 17, 2, *eis* into the sea; verse 3, *eis* against thee; verse 4, *eis* against thee seven times in a day; verse 11, *eis* to Jerusalem; verse 12, *eis* into a certain village; verse 14, *eis* into the other part of Heaven; verse 27, *eis* into the ark. Chapter 18, 5, *eis* in the end she weary me; verse 10, *eis* into the temple to pray; verse 13, *eis* to Heaven; verse 24, *eis* into his house; verse 17, *eis* into it; verse 24, *eis* into the Kingdom of God; verse 25, *eis* into the King-

n of God ; verſe 31, *eis* to Jeruſalem ; verſe 35, *eis* unto Jericho. Chapter 19, 12, *eis* into a far country ; verſe 28, *eis* to Jeruſalem ; verſe 29, *eis* to Bethphage ; verſe 30, *eis* into the village ; verſe 45, *eis* into the temple. Chapter 20, 17, *eis* into the head of the corner. Chapter 21, 1, *eis* into the Treaſury ; verſe 4, *eis* into the offerings of God ; verſe 12, *eis* to the Synagogues ; verſe 13, *eis* for a teſtimony ; verſe 14, *eis* in your hearts ; verſe 21, *eis* into the mountains ; *eis* into it ; verſe 24, *eis* into all nations ; verſe 37, *eis* in the mount. Chapter 22, *eis* into Judas ; verſe 10, *eis* into the city ; *eis* into the houſe ; verſe 19, *eis* in remembrance of me ; verſe 33, *eis* into priſon ; *eis* into death ; verſe 39, *eis* to the mount of Olives ; verſe 40, *eis* into temptation ; verſe 46, *eis* into temptation ; verſe 54, *eis* into the houſe ; verſe 65, *eis* againſt him ; verſe 66, *eis* into their council. Chapter 23, 19, *eis* into priſon ; verſe 25, *eis* into priſon ; verſe 46, *eis* into thine hands I commend my ſpirit. Chapter 24, 5, *eis* to the earth ; verſe 7, *eis* into the hands of ſinful men ; verſe 13, *eis* to a village called Emmaus ; verſe 30, *eis* to be condemned ; verſe 26, *eis* into his Glory ; verſe 28, *eis* unto a village ; verſe 33, *eis* to Jeruſalem ; verſe 47, *eis* among all nations ; verſe 50, *eis* to Bethany ; verſe 51, *eis* into Heaven ; verſe 52, *eis* to Jeruſalem with great Joy.

Thus I have collected the many Texts where we meet with the Greek Prepoſition *eis* in the Goſpel according to Luke, with its various Tranſlations. In this Goſpel it occurs about two hundred and nine times, and is rendered—into, one hundred and fifteen times—to, thirty ſix—in, nineteen—for, fourteen—unto, five—on, four—againſt, five—among, ſix—at, four times—upon, once—towards twice. This nearly, I will not ſay perfectly, exact.

John 1, 7, *eis* for a witneſs ; verſe 9, *eis* into the world ; verſe 12, *eis* on his name ; verſe 18, *eis* in the boſom of the Father ; verſe 44, *eis* into Galilee. Chap-

ter 2, 2, *eis* to the marriage; verſe 11, *eis* on him verſe 12, *eis* to Capernaum; verſe 13, *eis* to Jeruſalem; verſe 23, *eis* in his name. Chapter 3, 4, *eis* into his Mother's Womb; verſe 5, *eis* into the Kingdom o God; verſe 13, *eis* into Heaven; verſe 15, *eis* in him f verſe 17, *eis* into the world; verſe 18, *eis* on him; verſe 19, *eis* into the world; verſe 22, *eis* into the land of Judea; verſe 24, *eis* into priſon; verſe 36, *eis* on the Son hath everlaſting life. Chapter 4, 5, *eis* to a city of Samaria; verſe 8, *eis* into the city; verſe 14, *eis* into life eternal; verſe 28, *eis* into the city; verſe 36, *eis* into life eternal; verſe 38, *eis* into their labours; verſe 39, *eis* on him; verſe 43, *eis* into Galilee; verſe 45, *eis* into Galilee; verſe 47, *eis* into Galilee; verſe 54, *eis* into Galilee. Chapter 5, 1, *eis* to Jeruſalem; verſe 7, *eis* into the pool; verſe 24, *eis* into judgment; *eis* unto life; verſe 29, *eis* unto the Reſurrection of life; *eis* unto the Reſurrection of Damnation; verſe 45, *eis* in whom ye truſt. Chapter 6, 3, *eis* into a mountain; verſe 9, *eis* among ſo many; verſe 14 *eis* into the world; verſe 15, *eis* into a mountain alone; verſe 17, *eis* into a ſhip; *eis* into Capernaum; verſe 21, *eis* into the ſhip; verſe 22, *eis* into the boat; verſe 24, *eis* into a ſhip; *eis* to Capernaum; verſe 27, *eis* into everlaſting life; verſe 29, *eis* on him whom he hath ſent; verſe 35, *eis* on me; verſe 40, *eis* on him; verſe 47, *eis* on me; verſe 51, *eis* for ever; verſe 58, *eis* for ever. Chapter 7, 3, *eis* into Judea; verſe 5, *eis* in him; verſe 8, *eis* unto this feaſt; *eis* unto this feaſt; verſe 10, *eis* unto this feaſt. Chapter 7, 14, *eis* into the Temple; verſe 31, *eis* on him; verſe 35, *eis* into the diſperſed among the Gentiles; verſe 38, *eis* on him; verſe 39, *eis* on him; verſe 48, *eis* on him; verſe 53, *eis* into his own houſe. Chapter 8, 1, *eis* unto the mountain of Olives; verſe 2, *eis* into the Temple; verſe 6, *eis* on the ground; verſe 26, *eis* to the world; verſe 30, *eis*

on him; verſe 35, *eis* for ever; *eis* for ever. Chapter 9, 7, *eis* in the pool of Siloam; verſe 11, *eis* to the pool of Siloam; verſe 35, *eis* on him; verſe 39, *eis* for judgment; am I come *eis* into this world. Chapter 10, 1, *eis* into the ſheep fold; verſe 36, *eis* into the world; verſe 40, *eis* into the place where John at firſt baptiſed; verſe 42, *eis* on him there. Chapter 11, 7, *eis* into Judea again; verſe 25, *eis* in me; verſe 26, *eis* in me; *eis* for ever; verſe 27, *eis* into the world; verſe 30, *eis* into the town; verſe 31, *eis* to the grave; verſe 32, *eis* at his feet; verſe 38, *eis* to the grave; verſe 45, *eis* on him; verſe 52, *eis* into one the Children of God; verse 54, *eis* into the country; *eis* into a city called Ephraim; verſe 55, *eis* to Jeruſalem; verſe 56, *eis* to the feaſt. Chapter 12, 1, *eis* into Bethany; verſe 7, *eis* againſt the day of my burying; verſe 11, *eis* on Jeſus; verſe 12, *eis* to the feaſt; *eis* to Jeruſalem; verſe 24, *eis* into the ground; verſe 25, *eis* unto eternal life; verſe 27, *eis* into this hour; verſe 34, *eis* for ever; verſe 36, *eis* in the light; verſe 37, *eis* on him; verſe 42, *eis* on him; verſe 44, *eis* on me; *eis* on him that ſent me; verſe 46, *eis* into the world; *eis* on me. Chapter 13, 1, *eis* to the end; verſe 2, *eis* into the heart of Judas; verſe 3, *eis* into his hands; verſe 5, *eis* into a baſon; verſe 22, *eis* on one another; verſe 27, *eis* into him; verſe 29, *eis* againſt the feaſt. Chapter 14, 1, *eis* in God; *eis* in me; verſe 12, *eis* on me; verſe 16, *eis* for ever. Chapter 15, 6, *eis* into the fire. Chapter 16, 9, *eis* on me; verſe 13, *eis* into all truth; verſe 20, *eis* into joy; verſe 21, *eis* into the world; verſe 28, *eis* into the world; verſe 32, *eis* to his own; Chapter 17, 1, *eis* to Heaven and ſaid; verſe 18, *eis* into the world; *eis* into the world; verſe 20, *eis* on me; verſe 23, *eis* in one. Chapter 18, 1, *eis* into the which he entered; verſe 11, *eis* into the ſheath; verſe 15, *eis* into the palace of the High Prieſt; verſe 28, *eis* into the hall of Judgmemt; *eis* into the Judgment; verſe 37, *eis* to this end was I born; *eis* for this cauſe came I *eis* into

the world. Chapter 19, 9, *eis* into the Judgment hall; verſe 13, *eis* in a place called the pavement; verſe 17, *eis* into a place called the place of a ſcull; verſe 27, *eis* unto his own home; verſe 37, *eis* on him whom they have pierced. Chapter 20, 1, *eis* unto the Sepulchre; verſe 3, came to the Sepulchre; verſe 4, *eis* to the Sepulchre; verſe 6, *eis* into the Sepulchre; verſe 7, *eis* in a place by itſelf; verſe 8, *eis* to the Sepulchre; verſe 11, *eis* into the Sepulchre; verſe 19, *eis* in the midſt; verſe 25, *eis* into the print of the nails; *eis* into his ſide; verſe 26, *eis* in the midſt; verſe 27, *eis* into my ſide. Chapter 21, 3, *eis* on the ſhore; verſe 6, *eis* on the right ſide; verſe 7, *eis* into the ſea; verſe 9, *eis* to land; verſe 23, *eis* among the Brethren.

Thus I have collected the moſt of the places wherein the Greek Prepoſition *eis* occurs in the Goſpel according to John, with its divers Tranſlations, and we meet with it in this Evangeliſt about one hundred and ſeventy times, and is rendered—into, ſeventy-three times—on, thirty-four—to, twenty—in, ſeventeen—unto, fifteen times—ten times for. It is alſo rendered—among, againſt, and at a few times.

Acts 1, 10, *eis* towards Heaven; verſe 11, *eis* into Heaven; *eis* into Heaven; *eis* into Heaven; verſe 12, *eis* into Jeruſalem; verſe 13, *eis* into an upper room; verſe 26, *eis* into his own place. Chapter 2, 6, *eis* in his own language; verſe 20, *eis* into darkneſs; *eis* into blood; verſe 22, *eis* among you; verſe 25, *eis* concerning him; verſe 27, *eis* in hell; verſe 31, *eis* in hell; verſe 34, *eis* into Heaven; verſe 38, *eis* for the remiſſion of ſins. Chapter 3, 1, *eis* into the Temple; verſe 2, *eis* into the Temple; verſe 3, *eis* into the Temple; verſe 4, *eis* on him; *eis* on us; verſe 8, *eis* into the Temple. Chapter 4, 3, *eis* in hold; *eis* unto the next day; verſe 5, *eis* at Jeruſalem; verſe 11, *eis* for a head of the corner; verſe 17, *eis* among the people; verſe 30, *eis* to heal. Chapter 5, 16, *eis* unto Jeruſalem; verſe 21, *eis* into the Temple; *eis* into the priſon to

have them brought; verſe 36, *eis* to nought. Chapter 6, 11, *eis* againſt Moſes and againſt God; verſe 12, *eis* into the council; verſe 15, *eis* on him. Chapter 7, 3, *eis* into the land that I ſhall give thee; verſe 4, *eis* into this land; verſe 5, *eis* for a poſſeſſion; verſe 9, *eis* into Egypt; verſe 16, *eis* into Sechem; verſe 17, *eis* into Egypt; verſe 21, *eis* for her Son; verſe 34, *eis* into Egypt; verſe 39, *eis* into Egypt; verſe 53, *eis* by the diſpoſition of Angels; verſe 55, *eis* to Heaven. Chapter 8, 3, *eis* into priſon; verſe 5, *eis* into the city of Samaria; verſe 16, *eis* in the name of Jeſus; verſe 25, *eis* to Jeruſalem; verſe 26, *eis* into Gaza; verſe 27, *eis* to Jeruſalem; verſe 38, *eis* into the water; verſe 40, *eis* into Azotus; *eis* to Ceſarea. Chapter 9, 1, *eis* againſt the Diſciples of our Lord; verſe 2, *eis* unto Jeruſalem; verſe 6, *eis* into the city; verſe 8, *eis* to Damaſcus; verſe 17, *eis* into the houſe; verſe 26, *eis* to Jeruſalem; verſe 30, *eis* to Ceſarea; *eis* to Tarſus; verſe 39, *eis* into an upper chamber. Chapter 10, 4, *eis* for a memorial before God; verſe 5, *eis* to Joppa, verſe 8, *eis* to Joppa; verſe 22, *eis* into his houſe; verſe 24, *eis* into Ceſarea; verſe 32, *eis* to Joppa. Chapter 11, 2, *eis* to Jeruſalem; verſe 12, *eis* into the man's houſe; verſe 13, *eis* to Joppa, verſe 18, *eis* unto life; verſe 20, *eis* to Antioch; verſe 22, *eis* unto the ears of the Church; verſe 25, *eis* to Tarſus; *eis* into Antioch; verſe 27, *eis* unto Antioch. Chapter 12, 4, *eis* into priſon; verſe 10, *eis* into the city; verſe 17, *eis* into another place; verſe 19, *eis* to Ceſarea. Chapter 13, 2, *eis* for the work whereunto I have called them; verſe 4, *eis* unto Seluciа; *eis* to Cyprus; verſe 9, *eis* upon him; verſe 13, *eis* to Perga; *eis* to Jeruſalem; verſe 14, *eis* to Antioch; *eis* into the Synagogue; verſe 22, *eis* to be their King; verſe 29, *eis* in a Sepulchre; verſe 31, *eis* to Jeruſalem; verſe 46, *eis* to the Gentiles; verſe 47, *eis* of the Gentiles; *eis* for Salvation to the ends of the earth; verſe 48, *eis* to eternal life believed. Chapter 14, 1,

eis into the Synagogue; verſe 6, *eis* unto Lyſtra; verſe 14, *eis* in among the people; verſe 20, *eis* into the city; *eis* to Derbe; verſe 21, *eis* to Lyſtra; verſe 22, *eis* into the Kingdom of God; verſe 23, *eis* on whom they had believed; verſe 24, *eis* into Pamphilea; verſe 25, *eis* into Attalia; verſe 26, *eis* into Antioch; *ei* for the work which they had fulfilled. Chapter 15, 2, *eis* to Jeruſalem; verſe 4, *eis* to Jeruſalem; verſe 22, *eis* to Antioch; verſe 30, *eis* to Antioch; verſe 38, *eis* to the work, verſe 39. *eis* unto Cyprus. Chapter 16, 1, *eis* into Derbe; verſe 8, *eis* to Troas; verſe 9, *eis* into Macedonia; verſe 10, *eis* into Macedonia; verſe 11, *eis* to Samothraſia; verſe 12, *eis* to Philippe; verſe 15, *eis* into my houſe; verſe 16, *eis* to prayer; verſe 19, *eis* into the market place; verſe 23, *eis* into the priſon; verſe 24, *eis* in the ſtocks; *eis* into the inner priſon; verſe 34, *eis* into his houſe; verſe 37, *eis* into priſon; verſe 40, *eis* into the houſe of Lydia. Chapter 17, 1, *eis* to Theſſalonica; verſe 5, *eis* to the people; verſe 10, *eis* into Berea; *eis* into the Synagogue; verſe 21, *eis* into nothing elſe. Chapter 18, 1, *eis* into Corinth; verſe 6, *eis* unto the Gentiles; verſe 7, *eis* into a certain houſe; verſe 18, *eis* into Syria; verſe 19, *eis* to Epheſus; verſe 21, *eis* in Jeruſalem; verſe 22, *eis* at Ceſaria; *eis* to Antioch; verſe 24, *eis* to Epheſus; verſe 27, *eis* into Achaia. Chapter 19, 1, *eis* to Epheſus; verſe 3, *eis* into what were ye baptiſed; *eis* into John's baptiſm; verſe 4, *eis* on him who ſhould come after him; *eis* on Jeſus Chriſt. Chapter 19, 5, *eis* in the name of the Lord Jeſus; verſe 8, *eis* into the Synagogue; verſe 21, *eis* for Jeruſalem; verſe 22, *eis* into Macedonia; *eis* in Aſia; verſe 27, *eis* to be ſet at nought; verſe 29, *eis* into the Theatre; verſe 30, *eis* unto the people; verſe 31, *eis* into the theatre; Chapter 20, 1, *eis* into Macedonia; verſe 2, *eis* into Greece; verſe 3, *eis* into Syria; verſe 6, *eis* to Troas; verſe 13, *eis* unto Aſſos; verſe 14, *eis*

at Assos; *eis* to Mitylene; verse 15, *eis* at Samos; *eis* to Miletus; verse 16, *eis* at Jerusalem; verse 17, *eis* to Ephesus; verse 18, *eis* into Asia; verse 21, *eis* towards God; *eis* towards our Lord Jesus Christ; verse 22, *eis* unto Jerusalem; verse 29, *eis* among you; verse 38, *eis* into the ship. Chapter 21, 1, *eis* unto Coos; *eis* unto Rhodes; *eis* unto Patara; verse 2, *eis* unto Phenicia; verse 3, *eis* into Syria; *eis* at Tyre; verse 4, *eis* to Jerusalem; verse 6, *eis* into the ship; verse 7, *eis* to Ptolemais; *eis* unto Cesarea; *eis* into the house; verse 11, *eis* into the hands of the Gentiles; verse 12, *eis* to Jerusalem; verse 13, *eis* at Jerusalem; verse 15, *eis* to Jerusalem; verse 17, *eis* to Jerusalem; verse 26, *eis* into the Temple; verse 28, *eis* into the Temple; verse 29, *eis* into the Temple; verse 37, *eis* into the Temple or Castle; verse 38, *eis* into the wilderness. Chapter 22, 4, *eis* into prison; verse 5, *eis* to Damascus; *eis* unto Jerusalem; verse 7, *eis* into the ground; verse 10, *eis* into Damascus; verse 13, *eis* upon him; verse 17, *eis* to Jerusalem; verse 21, *eis* unto the Gentiles, verse 23, *eis* into the air; verse 24, *eis* into the Castle; verse 30, *eis* before them. Chapter 23, 10, *eis* into the Castle; verse 11, *eis* in Jerusalem; *eis* at Rome; verse 16, *eis* into the Castle; verse 20, *eis* into the Council; verse 28, *eis* into their Council; verse 31, *eis* to Antipatris; verse 32, *eis* to the Castle; verse 33, *eis* to Cesarea. Chapter 24, 15, *eis* towards God; verse 17, *eis* to my nation; verse 24, *eis* in Christ. Chapter 25, 1, *eis* to Jerusalem; verse 3, *eis* to Jerusalem; verse 6, *eis* unto Cesarea; verse 8, *eis* against the law; *eis* against the Temple; *eis* against Cæsar; verse 9, *eis* to Jerusalem; verse 13, *eis* to Cesarea; verse 15, *eis* at Jerusalem; verse 16, *eis* to die; verse 20, *eis* to Jerusalem; verse 21, *eis* unto the hearing of Augustus; verse 22, *eis* into the place of hearing. Chapter 26, 7, *eis* unto which promise verse 11, *eis* unto strange Cities; verse 12, *eis* to Damascus, verse 14, *eis* to the earth; verse 17, *eis* unto whom now

I send you; verſe 18, *eis* to light; *eis* in me; verſe 20, *eis* through every coaſt. Chapter 27, 1, *eis* into Italy; verſe 3, *eis* at Sidon; verſe 5, *eis* to Myra; verſe 6, *eis* into Italy; *eis* therein; verſe 8, *eis* into a place called the fair Haven; verſe 12, *eis* to Phenice; verſe 17, *eis* into the quickſands; verſe 29, *eis* upon a rock; verſe 30, *eis* into the ſea; verſe 38, *eis* into the ſea; verſe 39, *eis* into which; verſe 40, *eis* into the ſea; *eis* towards the ſhore; verſe 41, *eis* into a place where two ſeas met. Chapter 28, 5, *eis* into the fire; verſe 12, *eis* at Syracuſe; verſe 13, *eis* to Rhegium; *eis* to Puteoli; verſe 14, *eis* towards Rome; verſe 16, *eis* to Rome; verſe 17, *eis* into the hands of the Romans; verſe 23, *eis* into his lodgings.

Thus I have collected the different Texts wherein we meet with the Greek Prepoſition *eis* in the Acts of the Apoſtles, with its various Tranſlations, and we find it to occur about two hundred and ſeventy-two times — ſeventy-eight times it is rendered into—to, ſixty-ſeven —unto, thirty—in, eleven—towards, ſix—on, ſix—againſt, five—at, eleven times—for, ſeven times—among, twice—therein, once—upon, once—concerning, once—by, once—from, once—of, once—before, once—and throughout, once.—Theſe, nearly the number of times, with its divers Tranſlations.

Romans 1, 1, *eis* to the Goſpel of God; verſe 5, *eis* for obedience; verſe 11, *eis* to the end; verſe 16, *eis* unto Salvation; verſe 17, *eis* to faith; verſe 24, *eis* to diſhonour; verſe 25, *eis* for ever; verſe 26, *eis* unto vile affections; verſe 27, *eis* towards another; verſe 28, *eis* to a reprobate mind. Chapter 2, 4, *eis* to repentance; verſe 26, *eis* for circumciſion. Chapter 3, 7, *eis* unto his glory; verſe 22, *eis* unto all; verſe 25, *eis* for the remiſſion of ſins. Chapter 4, 3, *eis* for righteouſneſs; verſe 5, *eis* for righteouſneſs; verſe 9, *eis* for righteouſneſs; verſe 22, *eis* for righteouſneſs. Chapter 5, 2, *eis* into this grace; verſe 12, *eis* into the world; *eis* upon all men; verſe 15, *eis* unto many; verſe 16, *eis* to condem-

nation; verse 18, *eis* upon all men; *eis* upon all men; *eis* unto justification; verse 21, *eis* unto eternal life. Chapter 6, 3, *eis* into Jesus Christ; *eis* into his death; verse 4, *eis* into death; verse 16, *eis* into death; *eis* unto righteousness; verse 17, *eis* unto you; verse 19, *eis* unto iniquity; *eis* unto holiness. Chapter 7, 10. *eis* to life; *eis* unto death. Chapter 8, 7, *eis* against God; verse 15, *eis* to fear; verse 18, *eis* in us; verse 21, *eis* into the glorious liberty of the children of God; verse 28, *eis* for good. Chapter 9, 8, *eis* for the seed; verse 17, *eis* for this same purpose; verse 21, *eis* unto honour; *eis* unto dishonour; verse 22, *eis* to destruction; verse 23, *eis* to glory; verse 31, *eis* to the law. Chapter 10, 4, *eis* for righteousness; verse 7, *eis* into the depth; verse 6, *eis* into Heaven; verse 10, *eis* unto righteousness; *eis* unto salvation; verse 12, *eis* unto all; verse 14, *eis* in whom; verse 18, *eis* into all the earth; *eis* unto the end of the world; verse 24, *eis* into a good olive tree. Chapter 12, 10, *eis* towards another; *eis* upon this very thing. Chapter 15, 2, *eis* for good; verse 4, *eis* for our learning; verse 7, *eis* to the glory of God; verse 16, *eis* to the Gentiles; verse 24, *eis* into Spain; verse 25, *eis* unto Jerusalem; verse 26, *eis* for the poor saints; verse 28, *eis* into Spain; verse 31, *eis* for Jerusalem. Chapter 16, *eis* unto Christ; verse 6, *eis* on us; verse 19, *eis* unto all men; *eis* unto that which is good; *eis* concerning that which is evil.

Thus I have collected the different Texts wherein we meet with the Greek Preposition *eis* in the Epistle to the Romans, and there we find it about seventy-five times, with its divers Translations, and it is rendered, twenty-two times unto—twelve, to—into, about twelve times—for, fifteen times—towards, twice—upon, thrice.—Besides some others, this, nearly the number.

1st Corinthians, 1, 9, *eis* unto the fellowship of his Son; verse 13, *eis* in the name of Paul; verse 15, *eis* in my own name. Chapter 2, 7, *eis* to our glory. Chapter

4, 6, *eis* to myſelf. Chapter 5, 5, *eis* for the deſtruction of the fleſh. Chapter 6, 18, *eis* againſt his own ſoul or body. Chapter 8, 6, *eis* in him; verſe 10, *eis* to idols; verſe 12, *eis* againſt the Brethren; *eis* againſt Chriſt. Chapter 10, 2, *eis* unto Moſes; verſe 31, *eis* to the Glory of God. Chapter 11, 17, *eis* for the better; *eis* for the worſe; verſe 25, *eis* of me; verſe 34, *eis* to condemnation. Chapter 12, 13, *eis* into one body; *eis* into one ſpirit. Chapter 14, 8, *eis* to the battle; verſe 9, *eis* into the air; verſe 22, *eis* for a ſign; verſe 36, *eis* unto you only. Chapter 15, 10, *eis* upon me; verſe 54, *eis* in victory. Chapter 16, 1, *eis* for the Saints; verſe 3, *eis* unto Jeruſalem.

Thus I have collected the divers Texts, wherein we meet with the Greek Prepoſition *eis* in the firſt Epiſtle to the Corinthians, and there we find it about twenty ſeven times with its various tranſlations: and is rendered unto, four times; to, ſix; into, three; for, four; and in, about five times, &c.

2d Corinthians, 1, 5, *eis* in us; verſe 10, *eis* in whom; verſe 11, *eis* upon; verſe 16, *eis* into Macedonia; *eis* towards Judea; verſe 21, *eis* in Chriſt; verſe 23, *eis* unto Corinth. Chapter 2, 4, *eis* unto you; verſe 8, *eis* towards him; verſe 9, *eis* to this end; *eis* in all things; verſe 12, *eis* to Troas; verſe 13, *eis* into Macedonia; verſe 16, *eis* unto death; *eis* unto life. Chapter 3, 13, *eis* to the end; *eis* to glory. Chapter 4, 11, *eis* unto death; verſe 15, *eis* to the glory of God. Chapter 5, 5, *eis* for the ſelf ſame thing. Chapter 6, 1, *eis* in vain. Chapter 7, 5, *eis* into Macedonia; verſe 9, *eis* to repentance; verſe 10, *eis* to ſalvation; verſe 15, *eis* towards you. Chapter 8, 2, *eis* unto the riches of their liberality; verſe 4, *eis* to the ſaints; *eis* in you; verſe 14, *eis* for your want; verſe 22, *eis* in you; verſe 23, *eis* concerning you. Chapter 9, 1, *eis* to the ſaints; verſe 5, *eis* unto you; verſe 8, *eis* toward you; *eis* to every good work; verſe 10, *eis* to the ſower; verſe 9, *eis* for-

ever; verse 11, *eis* to all bountifulness; verse 13, *eis* unto the Gospel of Christ; *eis* unto them; *eis* unto all. Chapter 10, 1, *eis* towards you; verse 5, *eis* to the obedience of Christ; verse 8, *eis* for edification; *eis* for destruction; verse 13, *eis* without our measure; verse 14, *eis* unto you; verse 15, *eis* without our measure. Chapter 11, 3, *eis* in Christ; verse 6, *eis* among you; verse 13, *eis* into the Apostles; verse 14, *eis* into an Angel of Light; verse 31, *eis* for evermore. Chapter 12, 1, *eis* to visions; verse 4, *eis* into Paradise; verse 6, *eis* of me. Chapter 13, 3, *eis* toward you; verse 10, *eis* to edification; *eis* to destruction.

I have now collected the divers Texts wherein the Greek Preposition *eis* occurs in the Second Epistle to the Corinthians, and find it to occur about fifty-six times, with its various translations, and is rendered:—to, fourteen times; unto, eleven; for, seven; towards, six; into, six; in, ten; upon, twice; and with, twice.

Galatians, 1, 5, *eis* forever; verse 6, *eis* unto another Gospel; verse 17, *eis* unto Arabia; *eis* unto Damascus; *eis* to Jerusalem; verse 18, *eis* to Jerusalem; verse 21, *eis* into the regions of Syria; Chapter 2, 1, *eis* to Jerusalem; verse 2, *eis* in vain; verse 8, *eis* to the Apostleship; *eis* towards the Gentiles; verse 9, *eis* unto the heathen; *eis* unto the circumcision; verse 11, *eis* to Antioch; verse 16, *eis* in Christ. Chapter 3, 14, *eis* on the Gentiles; verse 17, *eis* in Christ; verse 24, *eis* to Christ; verse 27, *eis* into Christ. Chapter 4, 6, *eis* unto your hearts; verse 11, *eis* upon you in vain; verse 24, *eis* to bondage. Chapter 5, 10, *eis* in you; verse 13, *eis* for an occasion to the flesh. Chapter 6, 4, *eis* in himself; *eis* in another; verse 8, *eis* to the flesh; *eis* to the flesh; *eis* to the spirit.

Thus I have collected the several Texts wherein the Greek Preposition *eis* occurs in the Epistle to the Galatians, and we find it about twenty-seven times, and rendered:—to, ten times; in, six; into, three; unto, three; for, twice; towards, once; on, once; and, upon, once.

Ephesians, Chapter 1, 5, *eis* unto the adoption of chil-

dren ; *eis* to himself ; verse 6, *eis* to the praise ; verse 8, *eis* towards us ; verse 11, *eis* indispensation of the fulness of time ; verse 12, *eis* to the praise of ; verse 14, *eis* until the redemption of the purchased possession ; *eis* to the praise of his glory ; verse 15, *eis* to all the saints ; verse 19, *eis* toward us. Chapter 2, 21, *eis* unto an holy temple ; verse 22, *eis* for an habitation of God. Chapter 3, 2, *eis* toward you ; verse 16, *eis* in the inner man ; verse 19, *eis* towards us ; *eis* with all the fulness of God ; verse 21, *eis* throughout all generations. Chapter 4, 8, *eis* on high ; verse 9, *eis* into the lower parts of the earth ; verse 12, *eis* for the work of the ministry ; *eis* for the edifying of the body of Christ ; verse 13, *eis* in unity of the faith ; *eis* unto a perfect man ; *eis* unto the measure ; verse 15, *eis* unto him ; verse 16, *eis* unto the edifying of itself ; verse 19, *eis* unto lasciviousness ; verse 30, *eis* unto the day of redemption. Chapter 5, 2, *eis* for a sweet smelling savour ; verse 32, *eis* concerning Christ or Church. Chapter 6, 18, *eis* thereunto with all perseverance ; verse 22, *eis* for the same purpose.

Thus I have collected the divers Texts wherein we find the Greek Preposition *eis* in the Epistle to the Ephesians, and its divers translations, and occurs about twenty seven times in this Epistle, and is rendered :—unto, seven times; to, four ; towards, five ; for, five ; in, three ; and so of others, as may be seen.

Philippians, 1, 5, *eis* in the Gospel ; verse 10, *eis* till the day of Christ ; verse 11, *eis* unto the praise of God ; verse 12, *eis* unto the furtherance of the Gospel ; verse 17, *eis* for the defence of the Gospel ; verse 19, *eis* to my salvation ; verse 25, *eis* for your furtherance ; verse 29, *eis* on him. Chapter 2, 11, *eis* to the glory of the Father ; verse 16, *eis* in the day of Christ ; *eis* in vain. Chapter 3, 11, *eis* unto the resurrection of the dead. Chapter 4, 16, *eis* to my necessity ; verse 17, *eis* to your account ; verse 20, *eis* forever.

I have collected the divers Texts wherein we meet with the Greek Preposition *eis* in the Epistle to the Phil.

Ephians, with its translations, and we find it about fixteen times, and is rendered :—in, four times; to, four; unto, three; for, three; till, once; on, once.

Coloſſians, 1, 4, *eis* to all the ſaints; verſe 6, *eis* to you; verſe 10, *eis* unto all pleaſing; *eis* in the knowledge of God; verſe 11, *eis* unto all patience; verſe 12, *eis* to be made partakers of the ſaints in light; verſe 13, *eis* into the Kingdom of his dear Son; verſe 16, *eis* for him; verſe 20, *eis* unto himſelf; verſe 25, *eis* for you. Chapter 2, 2, *eis* unto all; *eis* to the acknowledgment; verſe 5, *eis* in Chriſt; verſe 22, *eis* to periſh; *eis* in knowledge; verſe 15, *eis* to the which. Chapter 4, 8, *eis* for the ſame purpoſe; verſe 11, *eis* unto the Kingdom of God.

In the above it occurs about eighteen times, and is rendered unto, five times; four times to; for, twice; &c.

1ſt Theſſalonians, 1, 5, *eis* unto you. Chapter 2, 9, *eis* unto you; verſe 12, *eis* unto his glory; verſe 16, *eis* to the uttermoſt. Chapter 3, 5, *eis* in vain; verſe 12, *eis* towards all men; *eis* towards you. Chapter 4, 8, *eis* to us; verſe 9, *eis* to love one another; verſe 10, *eis* towards all the brethren; verſe 15, *eis* unto the coming of the Lord; verſe 17, *eis* to meet the Lord; *eis* in the air. Chapter 5, 9, *eis* to wrath; *eis* to obtain ſalvation; verſe 15, *eis* unto all men; verſe 18, *eis* concerning you.

2d. Theſſalonians 2, 4, *eis* in the temple of God; verſe 13, *eis* to ſalvation. Chapter 3, 5, *eis* into the love of God; *eis* into the patient waiting for Chriſt.

Thus I have collected the few Texts wherein we meet with the Greek Prepoſition *eis* in the two Epiſtles to the Theſſalonians, and amount to about twenty times, and is rendered—five times unto; ſeven to; towards, three times; into, twice; in, twice; concerning.

1ſt Timothy, 1, 3, *eis* into Macedonia; verſe 12, *eis* into the miniſtry; verſe 15, *eis* into the world; verſe 16, *eis* to life eternal; verſe 17, *eis* for ever. Chapter 2, 4, *eis* unto the knowledge of the truth. Chapter 3, 6,

eis into condemnation; verſe 7, *eis* into reproach. Chapter, 5, 24. *eis* to judgment. Chapter 6, 7. *eis* into this world; verſe 9, *eis* into temptation; verſe 12, *eis* whereunto; verſe 19. *eis* for the time to come.

2d Timothy, 2, 20, *eis* to honour; *eis* to diſhonour; verſe 21, *eis* unto honour; *eis* unto every good work; verſe 25, *eis* to the acknowledging of the truth; verſe 26, *eis* at his pleaſure. Chapter 3, 6, *eis* into houſes; verſe 7, *eis* to the knowledge of the truth. Chapter 4, 10, *eis* unto Theſſalonica; *eis* to Galatia; *eis* unto Dalmatia; verſe 12, *eis* for the miniſtry; verſe 13, *eis* to Epheſus; verſe 18, *eis* unto his Heavenly Kingdom; *eis* forever.

Thus I have collected the divers Texts in the two Epiſtles to Timothy, where we meet with the Greek Preposition *eis*, with its different tranſlations, and find it about twenty-ſeven times, and is rendered—into, eight times; unto, ſeven; to, eight; at, once; for, twice.

Titus, 3, 12, *eis* to Nicapolis; verſe 14, *eis* for neceſſary uſes.

Philemon, verſe 5, *eis* toward all Saints; verſe 6, *eis* in Chriſt Jeſus.

Hebrews, Chapter 1, 6, *eis* into the world; verſe 8, *eis* forever; verſe 14, *eis* to miniſter for them. Chapter 2, 3, *eis* to us by them; verſe 10, *eis* unto glory. Chapter 3, 5, *eis* for a teſtimony; verſe 11, *eis* into my reſt; verſe 18, *eis* into his reſt. Chapter 4, 1, *eis* into his reſt; verſe 3, *eis* into reſt; *eis* into my reſt; verſe 5, *eis* into my reſt; verſe 6, *eis* therein; verſe 10, *eis* into his reſt; verſe 11, *eis* into that reſt; verſe 16, *eis* in time of need. Chapter 5, 6, *eis* forever. Chapter 6, 6, *eis* unto repentance; verſe 8, *eis* to be burned; verſe 10, *eis* toward his name; verſe 20, *eis* forever. Chapter 7, 14, *eis* of which Tribe; verſe 17, *eis* forever; verſe 21, *eis* forever; verſe 24, *eis* forever; verſe 25, *eis* to the uttermoſt; *eis* to make interceſſion for them; *eis* for evermore. Chapter 8, 10, *eis* into their minds; *eis* to

them; *eis* to me a people. Chapter 9, 6, *eis* into the first tabernacle; verse 7, *eis* into the second; verse 9, *eis* for the time then present; verse 12, *eis* into the holy place; verse 14, *eis* to serve the living God; verse 15, *eis* for the redemption of the transgressors; verse 24, *eis* into the holy place; *eis* into Heaven itself; verse 25, *eis* into the holy place; verse 26, *eis* to put away sin; verse 28, *eis* to bear the sins of many; *eis* unto salvation. Chapter 10, 5, *eis* into the world; verse 12, *eis* forever; verse 14, *eis* forever; verse 31, *eis* into the hands of the living God; verse 39, *eis* unto perdition; *eis* to the saving of the soul. Chapter 11, 7, *eis* to the saving of his house; verse 8, *eis* into a place; *eis* for an inheritance; verse 9, *eis* in the land of promise; verse 11, *eis* to conceive seed; verse 27, *eis* to the recompence of reward. Chapter 12, 2, *eis* of our faith; verse 3, *eis* against himself. Chapter 13, 8, *eis* forever; verse 11, *eis* into the holy place; verse 21, *eis* for ever; verse 25, *eis* into the perfect law of liberty.

Thus I have collected the divers Texts, wherein we meet with the Greek Preposition *eis* in the Epistle to the Hebrews, with its divers translations: and we find it about sixty times, and is rendered about nineteen times into; for, sixteen; to, fourteen; unto, four; and, in, four times; therein, once; of, twice; and, against, once.

James, 2, 2, *eis* unto your Assembly; verse 6, *eis* before your judgment seats; verse 23, *eis* for righteousness. Chapter 3, 3, *eis* in the horses mouths. Chapter 4, 9, *eis* to mourning; *eis* to heaviness; verse 13, *eis* into such a city. Chapter 5, 12, *eis* into condemnation.

1st Peter, 1, 2, *eis* unto obedience; verse 3, *eis* unto a lively hope; verse 4, *eis* to an inheritance incorruptible; *eis* for you; verse 5, *eis* unto Salvation; verse 7, *eis* unto praise; verse 8, *eis* in whom; verse 10, *eis* unto you; verse 11, *eis* of Christ; verse 21, *eis* in God; *eis* in God; verse 22, *eis* unto unfeigned love of the Brethren; verse 23, *eis* for ever; verse 25, *eis* for ever; *eis* unto you; Chapter 2,

9, *eis* into his marvellous light; verse 14, *eis* for the punishment of evil doers. Chapter 3, 12, *eis* unto their prayers; verse 21, *eis* towards God; verse 22, *eis* into Heaven. Chapter 4, 4, *eis* to the same excess of riot; verse 7, *eis* unto prayer; verse 8, *eis* among yourselves; verse 11, *eis* for ever. Chapter 5, 10, *eis* unto his eternal glory.

2d Peter, 1, 8, *eis* in the knowledge of our Lord; verse 11, *eis* into the everlasting kingdom; verse 17, *eis* in whom I am well pleased. Chapter 2, 4, *eis* unto Judgment; verse 9, *eis* unto the day of Judgment; verse 17, *eis* for ever; verse 22, *eis* to her wallowing in the mire. Chapter 3, 7, *eis* against the day of Judgment; verse 9, *eis* toward us; *eis* to repentance; verse 18, *eis* for ever.

Thus I have collected the divers Texts wherein the Greek Preposition *eis* occurs in the two Epistles of Peter, with its various translations, and we meet with it in them about thirty five times, and is rendered :—unto, thirteen times; for, seven; in, five; to, four; into, three; towards, twice; against, once; and among once.

1st John, 2, 17, *eis* forever. Chapter 3, 8, *eis* for this purpose; verse 14, *eis* unto life. Chapter 4, 1, *eis* into the world; verse 9, *eis* into the world. Chapter 5, 11, *eis* on the Son; verse 13, *eis* on the name of the Son of God.

2d John, verse 2, *eis* forever; verse 7, *eis* into the world; verse 10, *eis* into your house.

3d John, verse 5, *eis* to the brethren; *eis* to strangers.

Jude, verse 4, *eis* to this condemnation; *eis* into lasciviousness; verse 6, *eis* unto the judgment of the great day; verse 13, *eis* forever; verse 21, *eis* unto eternal life; verse 25, *eis* forever.

Revelations, 1, 6, *eis* forever; verse 11, *eis* in a book; *eis* unto Ephesus; *eis* unto Smyrna; *eis* unto Pergamos; *eis* unto Thiatyra; *eis* unto Sardis; *eis* unto Philadelphia; *eis* unto Laodicea; verse 18, *eis* forever. Chapter 2, 10, *eis* into prison; verse 22, *eis* into a bed; *eis* the

great tribulation. Chapter 4, 9, *eis* forever. Chapter 5, 6, *eis* into all the world or earth; verse 13, *eis* forever; verse 14, *eis* for ever. Chapter 6, 13, *eis* unto the earth; verse 15, *eis* in dens; *eis* in the rocks of the mountains. Chapter 7, 12, *eis* for ever. Chapter 8, 5, *eis* into the earth; verse 7, *eis* upon the earth; verse 8, *eis* into the sea. Chapter 9, 1, *eis* into the earth; verse 3, *eis* upon the earth; verse 7, *eis* unto battle; verse 9, *eis* to battle; verse 15, *eis* for an hour. Chapter 10, 5, *eis* toHeaven; verse 6, *eis* for ever. Chapter 11, 6, *eis* to blood; verse 9, *eis* in graves; verse 12, *eis* to Heaven; verse 15, *eis* for ever. Chapter 12, 9, *eis* into the earth; verse 13, *eis* into the earth; verse 14, *eis* into the wilderness; *eis* into her place. Chapter 13, 3, *eis* to death; verse 6, *eis* in blasphemy; verse 10, *eis* into captivity; verse 13, *eis* on the earth. Chapter 14, 11, *eis* for ever; verse 19, *eis* into the earth; *eis* into the great wine press. Chapter 15, 7, *eis* for ever; verse 8 *eis* into the temple. Chapter 16, 1, *eis* upon the earth; verse 2, *eis* upon the men; verse 3, *eis* upon the sea; verse 4, *eis* upon the rivers; *eis* upon the fountains; verse 14, *eis* to the battle of that great day; verse 16, *eis* into a place; verse 17, *eis* into the air; verse 19, *eis* into three parts. Chapter 17, 3, *eis* into the wilderness; verse 8, *eis* into perdition, verse 11, *eis* into perdition; verse 17, *eis* into their hearts. Chapter 18, 21, *eis* into the sea. Chapter 19, 3, *eis* for ever; verse 9, *eis* unto the marriage supper; verse 17, *eis* into the supper of the Great God; verse 20, *eis* into the lake of fire. Chapter 20, 3, *eis* into the bottomless pit; verse 8, *eis* to battle; verse 10, *eis* into the lake of fire; *eis* for ever; verse 14, *eis* into the lake of fire; verse 15, *eis* into the lake of fire. Chapter 21, 24, *eis* into it; verse 6, *eis* into it; verse 27, *eis* into it. Chapter 22, 2, *eis* for the healing of the nations; verse 5, *eis* for ever; verse 14, *eis* into the city.

Thus I have collected the several Texts wherein we find the Greek Preposition *eis* in the Book of Revelation, with its divers translations; and is to be met with

in that Book about ſeventy-ſix times, and is rendered: into, about thirty-four times; for, fourteen; unto, thirteen; to, ſeven; upon, ſeven; in, five times.

I have now collected nearly the number of times where we meet with the Greek Prepoſition *eis* in the New Teſtament, as alſo the divers tranſlations by which it is rendered, without deviating in the leaſt deſignedly to favour either ſide; There may be miſtakes both as to the exact number of times it occurs, or in the tranſlations, but neither was intended.

In the ſecond place I ſhall fairly ſet before you the Greek Prepoſition *ek* or *ex*, the places where it occurs, and its divers Tranſlations, ſo that people may judge for themſelves.

Matthew, 1, 20, *ek* of the Holy Ghoſt. Chapter 2, 15, *ek* out of Egypt have I called my ſon. Chapter 1, 16, *ex* of whom Jeſus was born. Chapter 2, 6, *ek* out of thee ſhall come a Governor. Chapter 5, 37, *ek* of evil. Chapter 6, 27, *ex* of you. Chapter 7, 5, *ek* out of thine own eye; *ek* out thy brother's eye; verſe 9, *ex* of you. Chapter 10, 29, *ex* of them. Chapter 12, 11, *ex* among you; verſe 33, *ek* by his fruits; verſe 34, *ek* out of the abundance; verſe 35, *ek* out of the good treaſure; *ek* out of the evil treaſure; verſe 37, *ek* by thy words thou ſhall be juſtified; *ek* by thy words thoſe ſhall be condemned; verſe 42, *ek* from the uttermoſt parts of the earth. Chapter 13, 41, *ek* out of his Kingdom; verſe 52, *ek* of his treaſure; verſe 49, *ek* from among the juſt. Chapter 15, 5, *ex* by me; verſe 19, *ek* out of the heart. Chapter 16, 1, *ek* from Heaven. Chapter 17, 4, *ek* out of the cloud; verſe 9, *ek* from the dead. Chapter 18, 12, one *ex* of them. Chapter 19, 10, *ek* from their Mother's womb; verſe 20, *ek* from my youth. Chapter 20, 2, *ek* for a penny a day verſe 21, *ek* on thy right hand; *ex* on thy left; verſe 23, *ek* on my right hand; *ek* on my left. Chapter 21, 16, *ek* out of the mouth of Babes: verſe 19, *ek* on thee; verſe

25, *ex* from Heaven; or *ex* of men; *ex* from Heaven; verſe 26, *ex* of men; verſe 31, *ek* of the twain. Chapter 22, 35, one *ex* of them; verſe 44, *ek* on my right hand. Chapter 23, 25, *ex* of extortion; verſe 34, ſome *ex* of them. Chapter 24, 17, *ek* out of his houſe; Chapter 25, 2, five *ex* of them, verſe 8, *ek* of your oil; verſe 33, *ek* on his right hand; *ex* on the left; verſe 34, *ek* on his right; verſe 41, *ex* on the left hand. Chapter 26, 21, one *ex* of you; verſe 27, *ek* of this fruit of the wine; verſe 64, *ek* on the right hand of power; verſe 73, art *ex* of them, Chapter 27, *ex* with them the potters field; verſe 29, a crown *ex* of thorns; verſe 38, *ek* on the right hand; *ex* on the left; verſe 48, one *ex* of them ran; verſe 53, come out *ek* of their graves, Chapter 28, 2, *ex* from Heaven.

Thus I have collected the different Texts wherein we meet with the Greek Prepoſition *ek* or *ex* in the Goſpel according Matthew, with its divers Tranſlations; in that Goſpel we meet with it about ſixty-five times, it is rendered: of, twenty-two times; out of, fourteen; from, 10; on, thirteen; by, three times; among, once; for, once, and without, once.

Mark, 1, 7, *ek* from Heaven; verſe 25, *ex* of him; verſe 29, *ek* of the Synagogue. Chapter 5, 2, *ek* of the ſhip; verſe 30, *ex* out of him. Chapter 6, 14, *ek* from the dead; verſe 16, *ek* from the dead; verſe 54, *ek* out of the ſhip. Chapter 7, 11, *ex* by me; verſe 21, *ek* out of the heart; verſe 26, *ek* out of his daughter; verſe 29, *ek* out of thy daughter; verſe 31, *ek* from the coaſts of Tyre. Chapter 9, 7, *ek* out of the clould; verſe 9, *ek* from the dead; verſe 10, *ek* from the dead; verſe 17, *ek* of the multitude; verſe 25, *ex* out of him. Chapter 10, 20, *ek* from my youth; verſe 37, *ek* on the right hand; *ex* on the left hand; verſe 40, *ek* on my right hand; *ex* on my left. Chapter 11, 14, *ek* of thee hereafter; verſe 20, *ek* from the roots; verſe 30, *ek* from Heaven; *ex* of men; verſe 31, *ex* from Heaven; verſe 32, *ex* of men. Chapter 12, 25, *ek* from the dead;

verſe 30, *ex* with all thy heart; *ex* with all thy ſoul; *ex* with all thy mind; *ex* with all thy ſtrength; verſe 33, *ex* with all the heart; *ex* with all the underſtanding; *ex* with all the ſoul; *ex* with all the ſtrength; verſe 36, *ex* on my right hand; verſe 44, *ek* of their abundance; *ek* of her want. Chapter 13, 1, *ek* out of the temple; verſe 15, *ek* out of the houſe; verſe 27, *ek* from the four winds. Chapter 14, 18, *ex* of you ſhall betray me; verſe 20, *ek* of the twelve; verſe 23, *ex* of it; verſe 25, *ek* of the vine; verſe 62, *ek* on the right hand of power; verſe 70, *ex* of them. Chapter 15, 27, *ek* on the right hand; *ex* on the left; verſe 46, *ek* out of the rock. Chapter 16, 3, *ek* from the door of the Sepulchre; verſe 12, *ex* of them; verſe 19, *ek* on the right hand of God.

Thus I have collected the divers Texts wherein we meet with Greek Prepoſition *ek* or *ex* in the Evangeliſt Mark, with its ſeveral tranſlations, and we find them in this Goſpel about fifty-ſix times, and is rendered :— of, about twelve times; out of, ſixteen; from, twelve; on, nine; with, nine times.

Luke 1, 5, *ex* of the courſe of Abia; *ek* of the daughters of Aaron; verſe 11, *ek* on the right ſide of the altar; verſe 15, *ek* from his mother's womb; verſe 27, *ex* of the houſe of David; verſe 71, *ex* from the hands of our enemies; *ek* from the hands of all that hate us; verſe 74, *ek* out of the hands of our enemies; verſe 78, *ex* from on high. Chapter 2, 4, *ek* out of the city; verſe 4, *ex* of the houſe and lineage of David; verſe 35, *ek* of many hearts may be revealed; verſe 36, *ek* of the tribe of Aſher. Chapter 3, 8, *ek* of theſe ſtones; verſe 22, *ek* from Heaven. Chapter 4, 22, *ek* out of his mouth; verſe 35, *ex* out of him; verſe 38, *ek* out of the Synagogue. Chapter 5, 3, *ek* out of the ſhip; verſe 17, *ek* out of every town. Chapter 6, 42, *ek* out of thine own eye; verſe 44, *ek* by his own fruit; *ex* of thorns; *ek* of a bramble buſh; verſe 45, *ek* out of the good treaſure of his heart; *ek* out of the evil trea-

ſure of his heart. Chapter 8, 27, *ek* out of the city. Chapter 9, 9, *ek* from the dead; verſe 35, *ek* out of the cloud. Chapter 10, 7, *ex* from houſe to houſe; verſe 11, *ek* of your city; verſe 18, *ek* from Heaven; verſe 27, *ex* with all thy heart; *ex* with all thy ſoul; *ex* with all thy ſtrength; and *ex* with all thy mind. Chapter 11, 5, *ex* of you ſhall have a friend; verſe 6, *ex* in his journey; verſe 13, *ex* of Heaven; verſe 15, *ex* of them; verſe 16, *ex* from Heaven; verſe 27, *ek* of the company; verſe 31, *ek* from the uttermoſt parts of the earth; verſe 49, *ex* of them they ſhall ſlay. Chapter 12, 6, one *ex* of them; verſe 15, *ek* of the things which he poſſeſſeth; verſe 25, which *ex* of you by taking thought; verſe 36, *ek* from the Wedding. Chapter 14, 28, which *ex* of you; verſe 33, of you which forſaketh not all. Chapter 15, 4, *ex* of you having an hundred ſheep; one *ek* of them. Chapter 17, 7, which *ex* of you having a ſervant; *ek* from the field; verſe 15, one *ex* of them; verſe 24, *ek* out of one part of Heaven. Chapter 20, 4, *ex* from Heaven; or *ex* of men; verſe 5, *ex* from Heaven; verſe 6, *ex* of men; verſe 35, *ek* from the dead; verſe 42, *ek* on my right hand. Chapter 21, 4, ſhe *ek* of her penury; *ek* of their abundance; verſe 16, ſome *ex* of you; verſe 18, one hair *ek* of your head. Chapter 22, 3, being *ek* of the number; verſe 16, not eat *ex* of it; verſe 23, which *ex* of them; verſe 50, one *ex* of them; verſe 58, alſo *ex* of them; verſe 69, *ek* on the right hand of power. Chapter 23, 7, *ek* of Herod's juriſdiction; verſe 8, *ex* of a long ſeaſon; verſe 33, *ek* on the right hand; *ex* on the left; verſe 55, *ek* from Galilee. Chapter 24, 13, two *ex* of them; verſe 22, certain women *ex* of our company; verſe 46, *ek* from the dead; verſe 49, *ex* from on high.

Thus I have collected the divers Texts wherein we meet with the Greek Prepoſition *ek* or *ex* in the Goſpel according to Luke, and find to occur about ſeventy-eight times, and is rendered—of, thirty-ſeven times; out of,

fifteen; from, fifteen; on, five; with, four; by, once; and, in, once.

John, 1, 16, *ek* of his fulneſs; *ex* from Jeruſalem; verſe 24, *ek* of the Phariſees; verſe 32, *ex* from Heaven; verſe 35, two *ek* of his diſciples; verſe 40, *ek* of the two. Chapter 2, 15, *ek* of ſmall cords; *ek* out of the temple; verſe 22, *ek* from the dead. Chapter 3, 1, a man *ek* of the Phariſees; verſe 5, *ex* of water; verse 6, *ek* of the fleſh; *ek* of the ſpirit; verſe 8, *ek* of the ſpirit; verſe 13, *ek* from Heaven; verſe 25, ſome *ek* of John's Diſciples; verſe 27, *ek* from Heaven; verſe 31, *ek* of the earth; *ek* of the earth; *ek* from Heaven. Chapter 4, 6, *ek* with his journey; verſe 7, *ek* of Samaria; verſe 12, *ex* of it; verſe 13, *ex* of this water; verſe 14, *ek* of the water; verſe 22, *ex* of the Jews; verſe 30, *ek* out of the city; ,verſe 39, *ek* out of that city; verſe 47, *ek* out of Judea; verſe 54, *ek* out of Judea. Chapter 5, 23, *ek* from death. Chapter 6, 8, one *ek* of his diſciples; verſe 11, *ek* of the fiſhes; verſe 13, *ek* of the five barley loaves; verſe 23, *ek* from Tiberius; verſe 26, *ek* of the loaves; verſe 31, *ek* from Heaven; verſe 38, *ek* from Heaven; verſe 39, nothing *ex* of it; verſe 41, *ek* from Heaven; verſe 42, *ek* from Heaven; verſe 50, *ek* from Heaven; *ex* of it; verſe 51, *ek* from Heaven; *ek* of this bread; verſe 58, *ek* from Heaven; verſe 60, *ek* of his diſciples; *ex* from the beginning; verſe 65, *ek* of my Father; verſe 70, one *ek* of you is a devil; verſe 71, one *ek* of the twelve. Chapter 7, 17, *ek* of God; verſe 19, none *ex* of you; verſe 22, *ek* of Moſes; *ek* of the Fathers; verſe 25, ſome *ek* of them; verſe 31, *ek* of the people; verſe 38, *ek* out of his belly; verſe 40, many *ek* of the people; verſe 41 *ek* of Galilee; verſe 42, *ek* of the ſeed of David; verſe 44, ſome *ex* of them; verſe 48, *ek* of the rulers; *ek* of the Phariſees; verſe 50, one *ex* of them; verſe 52. *ek* of Galilee; *ek* out of Galilee. Chapter 8, 23, *ek* from beneath; *ek* from above; *ek* of this world; not *ek* of this world; verſe 42, *ek* from God;

verſe 44, *ek* of his own; verſe 46, who *ex* of you; verſe 47, *ek* of God; not *ek* of God; verſe 59, *ek* out of the temple. Chapter 9, 1, *ek* from his birth; verſe 6, *ek* of the ſpittle; verſe 16, ſome *ek* of the Phariſees. Chapter 10, 16, *ek* of this fold; verſe 20, many *ex* of them; verſe 26, *ek* of my ſheep; verſe 28, *ek* out of my hands; verſe 29, *ek* out of his hand; verſe 32, *ek* from my Father; verſe 39, *ek* out of their hands. Chapter 11, 1, *ek* of the town of Mary; verſe 19, *ek* of the Jews; verſe 46, ſome *ex* of them; verſe 49, one *ex* of them. Chapter 12, 1, *ek* from the dead; verſe 3, *ek* with the odour of the ointment; verſe 4, one *ek* of the diſciples; verſe 9, *ex* of the Jews; *ek* from the dead; verſe 17, *ek* out of his grave; *ek* from the dead; verſe 27, *ek* from this hour; verſe 28, *ek* from Heaven; verſe 32, *ek* from the earth; verſe 34, *ek* out of the law; verſe 42, *ex* among the chief rulers; *ex* of myſelf. Chapter 13, 1, *ek* out of this world; verſe 4, *ek* from ſupper verſe 21, one *ex* of you. Chapter 15, 19, *ex* of the world; *ex* out of the world. Chapter 16, 4, *ex* at the beginning; verſe 5, none *ex* of you; verſe 14, *ex* of mine; verſe 15, *ek* of mine; verſe 17, ſome *ek* of his diſciples. Chapter 17, 6, *ek* out of the world; verſe 12, none *ex* of them; verſe 14, *ek* of the world; *ek* of the world; verſe 15, *ek* out of the world; *ek* from the evil; verſe 16, *ek* of the world; not *ek* of the world. Chapter 18, 3, *ek* from the chief prieſts; verſe 9, *ex* of them thou haſt given me; verſe 17, *ek* of this man's diſciples; verſe 25, *ek* of this man's diſciples; verſe 26, one *ek* of the ſervants; verſe 36, *ek* of this world; verſe 37, *ek* of the truth. Chapter 19, 2, crown *ex* of thorns; verſe 12, *ek* from that time; verſe 23, *ex* from the top. Chapter 20, 1, *ek* from the ſepulchre; verſe 2, *ek* out of the Sepulchre; verſe 9, *ek* from the dead; verſe 24, one *ek* of them. Chapter 21, 2, *ek* of his diſciples; verſe 14, *ek* from the dead.

Thus I have collected the various Texts wherein we meet with the Greek Prepoſition *ek* or *ex*, in the Goſpel

according to John, and there we find it about one hundred and forty five times ; and is rendered :—of, about eighty times ; from, thirty-eight ; out of, twenty times ; and some times with, among, and at.

Acts, 1, 18, *ek* of mighty ; verse 24, *ex* of these ; verse 25, *ex* by transgression fell. Chapter 2, 2. *ek* from Heaven ; verse 25, *ex* on my right hand. Chapter 3. 2, *ek* from his mother's womb ; verse 15, *ek* from the dead ; verse 22, *ex* of your brethren ; verse 23, *ek* from among the people. Chapter 4 2, *ek* from the dead ; verse 6, *ek* of the kindred ; verse 10, *ex* from the dead. Chapter 5. 38. *ek* of men. Chapter 6, 3, *ex* among you ; verse 9, *ek* of the Libertines. Chapter 7, 3, *ex* out of thy country ; *ex* from thy kindred, verse 4, *ek* out of thy land ; verse 10, *ek* out of his affection ; verse 37. *ex* of your brethren ; verse 40, *ek* out of the land of Egypt ; verse 55, *ek* on the right hand of God ; verse 56, *ek* on the right hand of God. Chapter 8, 37, *ex* with all thine heart ; verse 39, *ex* out of the water. Chapter 10, 1, *ek* of the band called Italian, verse 41, *ek* from the dead. Chapter 11, 2, they *ex* of the circumcision ; verse 20, some *ex* of them ; verse 28, one *ex* of them. Chapter 12, 7, *ex* from his hands ; verse 11, *ek* out of the hands of Herod ; verse 17, *ek* out of prison ; verse 25, *ex* from Jerusalem. Chapter 13, 17, *ex* out of it ; verse 30, *ex* from the dead ; verse 34, *ex* from the dead ; verse 42, *ek* out of the Synagogue. Chapter 15, 2, *ex* of them ; verse 14, *ex* of them a people ; verse 21, Moses *ex* of old ; verse 22, *ex* of their own company ; verse 23, *ex* of the Gentiles ; verse 24, *ex* out from us verse 29, *ex* from which if ye keep yourselves. Chapter 16, 40, *ex* out of prison. Chapter 17, 3, *ek* from the dead ; verse 4, some *ex* of them ; verse 12, *ex* of them ; verse 31, *ek* from the dead. Chapter 18, 1, *ex* from Athens ; verse 2, *ex* from Rome. Chapter 19, 25, *ek* by this craft we have our wealth ; verse 33, *ek* out of the multitude. Chapter 23. 3, *ex* of your own selves. Chapter 22, 18, *ex* out of Jerusalem

Chapter 23, 21, *ex* of them; verſe 34, *ex* of what Province. Chapter 24, 7, *ek* out of our hands; verſe 10, *ex* of many years. Chapter 26, 17, *ex* from the people; verſe 23, *ex* from the dead; verſe 27, 22, *ex* among you; verſe 29, *ek* out of the ſtern; verſe 30, *ek* out of the ſhip; *ek* out or the fore ſhip. Chapter 27, 34, *ex* from the head of any of you. Chapter 28, 3, *ek* out of the the heat; verſe 4, *ek* from the ſea; verſe 17, *ex* from Jeruſalem.

I have collected the ſeveral Texts wherein we find the Greek Prepoſition *ek* or *ex* with its divers tranſlations in the Acts, and find it about ſeventy-two times, and is rendered:—from, twenty-five times; of, twenty: out of, eighteen; on, four times, alſo among, twice; by, once, &c.

Romans, 1, 3, *ek* of the ſeed of David; verſe 4, *ex* by the reſurrection from the dead; verſe 17, *ex* from faith to faith; *ex* by faith. Chapter 2, 8, *ex* of contention; verſe 18, *ek* out of the law; verſe 27, *ek* by nature; verſe 29, not *ex* of men; *ex* of God. Chapter 3, 20, *ex* by the deeds of the law; verſe 26, *ek* in Jeſus; verſe 30, *ek* by faith. Chapter 4, 2, *ex* by works; verſe 12, *ex* of the circumciſion; verſe 13, *ek* of the law be heir; verſe 16, *ex* of the law; *ek* of the faith of Abraham; verſe 24, *ek* from the cloud. Chapter 5, 16, *ex* to condemnation. Chapter 6, 9, *ek* from the dead; verſe 13, *ek* from the dead; verſe 17, *ek* from the heart. Chapter 7, 4, *ek* from the dead. Chapter 8, 11, *ek* from the dead. Chapter 9, 5, *ex* of whom Chriſt came; verſe 6, are *ex* of Iſrael; verſe 10, conceived *ex* by one; verſe 11, not *ex* of works; verſe 21, *ek* of the ſame lump; verſe 24, *ek* of the Jews; *ex* of the Gentiles; verſe 30, is *ek* of faith; verſe 32, *ex* by faith; verſe 32, *ek* by faith; *ex* of the law. Chapter 10, 5, *ex* of the law; verſe 6, *ek* of faith; verſe 7, *ex* from the dead; verſe 9, *ek* from the dead; verſe 17, *ex* by hearing. Chapter 11, 1, of the ſeed of Abraham; verſe 6, *ex* of works; *ex* of works; verſe 14, ſome of them; verſe

15, *ek* from the dead; verſe 24, *ek* out of the Olive Tree; verſe 26, *ek* out of Zion the deliverer; verſe 36, *ex* of him. Chapter 12, 18, *ex* of you. Chapter 13, 3, *ex* of the ſame; verſe 11, *ex* out of ſleep. Chapter 14, 23, *ek* of faith; *ek* of faith. Chapter 15, 16, *ek* by the Holy Ghoſt. Chapter 16, 11, houſe *ek* of Narciſſus.

Thus I have collected the ſeveral Texts wherein we meet with the Greek Prepoſition *ek* or *ex* and its divers Tranſlations, and we find it about fifty-three times; and is rendered from, ten times; of, twenty eight; by, ten; out of, five times; in, once; to, once; theſe nearly.

1ſt. Corinthians, 1, 3, *ex* of him. Chapter 2, 12, is *ek* of God. Chapter 5, 2. *ek* from among you; verſe 13, *ex* from among you; *ek* out of this world. Chapter 7, 5. *ek* with conſent; verſe 7, *ek* of God. Chapter 8, 6, *ex* of whom are all things. Chapter 9, 7, *ek* of the fruit thereof; *ek* of the flock. Chapter 9 13, *ek* of the temple; verſe 19, *ek* from all men. Chapter 10, 17, *ek* of that one bread. Chapter 11, 8, *ek* of the woman; *ek* of the man; verſe 12, *ek* of the man; *ek* of God; verſe 28, *ek* of that bread; *ek* of that cup. Chapter 12, 13, *ek* of the body; *ek* of the body; verſe 16, *ek* of the body; *ek* of the body. Chapter 15, 6. *ex* of whom the greater part remain; verſe 12, *ek* from the dead; verſe 47, *ek* of the earth; *ex* from Heaven.

Thus I have collected the divers Texts where we meet with the Greek Prepoſition *ek* or *ex* in the firſt Epiſtle to the Corinthians, and we find it about twenty-eight times; and is rendered; of, twenty times; from, ſix times; with, once; out of, once.

2d. Corinthians, Chapter 1, 10, *ek* from ſo great a death; verſe 11, *ek* by means of many. Chapter 2, 2, *ex* by me; verſe 17, of ſincerity. Chapter 3, 1, *ex* from you; verſe 5, *ex* of ourſelves; *ek* of God. Chapter 4, 6, *ek* out of darkneſs; verſe 7, *ex* of us. Chapter 5, 1, *ek* of God; verſe 2, *ex* from Heaven; verſe 8. *ek* from the body; verſe 18, *ek* of God; *ek* from among.

Chapter 6, 17. Chapter 7, 9, *ex* by us in nothing. Chapter 8, 7, *ek* to us; verse 11, *ek* out of that which ye have. Chapter 9, 7, *ek* of neceſſity. Chapter 11, 26, *ek* by mine own countrymen; *ex* by the heathen. Chapter 12, 6, *ex* of me.

Here I have collected the ſeveral places where we meet with *ek* or *ex* the Greek Prepoſition, in the ſecond Epiſtle to the Corinthians, with its divers Tranſlations, and find it about twenty times in the Epiſtle; and is rendered of, eight times; from, five; by, five times; out of, twice; to, once.

Galations, 1, 1, *ek* from the dead; verſe 4, *ek* from this preſent world; verſe 8, *ek* from Heaven; verſe 15, *ek* from my mother's womb. Chapter 2, 12, *ek* of the circumciſion; verſe 15, *ex* of the Gentiles; verſe 16, *ex* by the works of the law; verſe 16, *ex* by the faith of Chriſt, *ex* by the works of the law; *ex* by the works of the law; *ex* by the works of the law. Chapter 3, 2, *ex* by the works of the law; *ex* by the hearing of faith; verſe 5, *ex* by the works of the law: *ex* by the hearing of faith; verſe 7, *ek* of faith; verſe 8, *ek* through faith; verſe 9, *ek* of faith; verſe 10, *ek* of the works of the law; verſe 11, *ek* by faith; verſe 12, *ek* of faith; verſe 13, *ek* from the courſe of the law; verſe 18, *ek* of the law; *ex* of promiſe; verſe 21 *ex* by the law; verſe 24, *ek* by faith. Chapter 5, 4, *ek* of a woman; verſe 22, *ek* by a bond-maid; *ek* by a free woman; verſe 23, *ek* of the bond-woman; *ek* of the free woman; verſe 23, *ek* of the bond-woman; *ek* of the free woman. Chapter 5, 5, *ek* by faith; verſe 8, *ek* of of him that calleth. Chapter 6, 8, *ek* of the fleſh; *ek* of the ſpirit.

Thus I have collected the ſeveral Texts where we find the Greek Prepoſition *ek* or *ex* in the Epiſtle to the Galations, with its divers Tranſlations, and find it in this Epiſtle about thirty-ſix times; and is rendered of, about fifteen times; by, twelve; and, from, five times; through, once.

Ephesians, 1, 20, *ek* from the dead. Chapter 2, 8, *ex* of yourselves; verse 9, *ex* of works. Chapter 3, 15, *ex* of whom. Chapter 4, 16, *ex* from whom; verse 29, *ek* out of your mouth. Chapter 5, 14, *ek* from the dead; verse 30, *ek* of his flesh; *ek* of his bones. Chapter 6, 6, *ek* from the heart.

In this Epistle it occurs about ten times, and is rendered of five times; from, four times; out of, once.

Philippians, 1, 16, *ex* of contention; verse 17, *ex* of love; verse 23, *ex* betwixt two. Chapter 3, 5, *ek* of the stock; *ex* of Hebrews; verse 9, *ek* of the law; verse 20, *ex* from whence. Chapter 4, 22, *ek* of Cæsar's household.—eight times.

Colossians, 1, 18, *ek* from the dead. Chapter 2, 12, *ek* from the dead; verse 14, *ek* out of the way; verse 19, *ex* from which all the body. Chapter 3, 8, *ek* out of your mouth; verse 23, *ek* from the heart. Chapter 4, 9, one *ex* of you; verse 11, *ek* of the circumcision; verse 12, one *ek* of you.—nine times.

1st. Thessalonians 1, 10, *ek* from Heaven; *ek* from the dead. Chapter 2, 3, not *ek* of deceit; not *ex* of uncleanness; verse 6, *ex* of men sought we glory.

2d. Thessalonians, 2, 7. *ek* out of the way.

1st. Timothy, 1, 5. *ek* out of a pure heart. Chapter 6, 4, *ex* of which cometh envy.

2d. Timothy, 2, 8, *ek* from the dead; *ek* of the seed of David; verse 22, *ek* out of a pure heart; verse 26, *ek* out of the snare of the Devil. Chapter 3, 6, *ek* of this sort; verse 11, *ek* out of them all; verse 17, *ek* out of the mouth of the lion.

Titus, 1. 10, *ek* of the circumcision; one *ex* of themselves. Chapter 2. 8, *ex* of the contrary party. Chapter 3, 5, not of works.

Hebrews, 1, 3, *ek* on my right hand. Chapter 2, 11, all *ex* of one. Chapter 3, 13, any *ex* of you; verse 16, *ex* out of Egypt by Moses. Chapter 4, 1, one *ex* of you. Chapter 5, 1, *ex* from among men; verse 7, *ek* from death. Chapter 7, 4, *ek* of the spoil; verse 5, *ek*

of the Sons of Levi; *ex* out of the Sons of Abraham; verſe 6, *ex* from them; verſe 12, *ex* of neceſſity; verſe 14. *ex* out of Judah. Chapter 8. 9, *ek* out of the land of Egypt. Chapter 10, 38, *ek* by faith. Chapter 11, 19, *ek* from the dead. Chapter 13. 20, *ek* from the dead.

I have collected the ſeveral Texts where we meet with the Greek Preposition *ek* or *ex* in the Epiſtle to the Hebrews, with its divers Tranſlations, and we find it to occur about ſixteen times; and is rendered from, five times; of, five times; out of, four times; on, once; by once.

James, 2, 16, one *ex* of you; verſe 18, *ek* without thy works; *ek* by my works; verſe 21, *ex* by works; verſe 22, *ek* by works was faith made perfect; verſe 24, *ex* by works; *ek* by faith; verſe 25, *ex* by works. Chapter 3, 10, *ex* out of the ſame; verſe 11. *ek* at the ſame place; verſe 13, *ek* out of good converſation. Chapter 4, 1, *ek* of your luſts. Chapter 5, 20, *ek* from the error of his ways; *ek* from death.—Here it occurs about thirteen times.

1ſt. Peter, 1, 3, *ek* from the dead; verſe 18, *ek* from your vain converſation; verſe 21, *ek* from the dead; verſe 22, *ek* with a pure heart; verſe 23, *ek* of corruptible ſeed. Chapter 2, 12, *ek* by your good works. Chapter 4, 11, *ek* of the ability.

2d. Peter, 1, 18, *ex* from Heaven. Chapter 2, 8, *ek* to day; verſe 9, *ek* out of temptation; Chapter 2, 21, *ek* from the holy Commandment. Chapter 3, 5, *ex* out of the water.

1ſt John, 2, 16, *ek* of the Father; *ek* of the world; verſe 19, *ex* from you; *ex* of you; *ex* of us; not *ek* of us; verſe 29, *ex* of him. Chapter 3, 8, *ek* of the devil; verſe 9, *ek* of God; *ek* of God; verſe 10, not *ex* of God; verſe 12, of that wicked one; verſe 14, *ek* from death; verſe 19, *ek* of the truth; verſe 24, *ek* by the ſpirit. Chapter 4, 1, *ek* of God; verſe 2, is *ek* of God; verſe 3, not *ek* of God; verſe 4, *ek* of God; verſe 5, *ek* of the world; *ek* of the world; verſe 6, *ek* of God;

not of God; *ek* hereby; verſe 7, *ek* of God; verſe 13, *ek* of his ſpirit. Chapter 5, 1, *ek* of God; *ek* of him; verſe 4, *ek* of God; verſe 18, *ek* of God; *ek* of God; verſe 19, *ek* of God.—About thirty-two times do we find it in this Epiſtle, and is generally rendered of.

2d John, verſe 4, *ek* of thy children.

3d John, verſe 10, *ek* out of the Church; verſe 11, *ek* is of God.

Jude, verſe 5, *ek* out of the land of Egypt; verſe 23 *ek* out of the fire.

Revelation, 1, 5, *ek* of the dead; verſe 16, *ek* out of his mouth. Chapter 2, 5, *ek* out of his place; verſe 7, *ek* of the tree of life; verſe 10, ſome *ex* of you; verſe 11, *ek* of the ſecond death; verſe 21, *ek* of her fornication; verſe 22, *ek* of their deeds. Chapter 3, 5, *ek* out of the book of life; verſe 9, *ek* of the ſynagogue of Satan; verſe 10, *ek* from the hour of temptation; verſe 12, *ek* out of Heaven; verſe 16, *ek* out of my mouth; verſe 18, *ek* in the fire. Chapter 5, 5, *ex* of the Elders. Chapter 4, 5, *ek* out of the throne proceeded lightnings. Chapter 5, 5, *ek* of the tribe of Judah; verſe 7, *ek* out of the right hand of him; verſe 9, *ek* out of every kindred. Chapter 6, 1, one *ek* of the ſeals; one *ek* of the four beaſts; verſe 14, *ek* out of their places. Chapter 7, 4, *ek* of all the tribes; verſe 5, *ek* of the tribe of Judah; *ek* of the tribe of Reuben; *ek* of the tribe of Gad; *ek* of the tribe of Aſer; *ek* of the tribe of Nepthalim; *ek* of the tribe of Manaſſeh; *ek* of the tribe of Simeon; *ek* of the tribe of Levi; *ek* of the tribe of Iſachar; *ek* of the tribe of Zebulon; *ek* of the tribe of Joſeph; *ek* of the tribe of Benjamin; verſe 9, *ek* of all nations; verſe 12, one *ek* of the elders; verſe 14, *ek* out of much tribulation. Chapter 8, 4, *ek* out of the Angel's hand; verſe 5, *ek* with the fire of the altar; verſe 10, *ek* from Heaven; verſe 11, *ek* of the waters; verſe 13, *ek* by reaſon of the other voices. Chapter 9, 2, *ek* out of the pit; *ek* by reaſon of the ſmoke; verſe 1, *ek* from Heaven; verſe 3, *ek* out of the ſmoke; verſe 13, *ek* from

the four horns of the altar; verse 17, *ek* out of their mouths; verse 18, *ek* by the fire; *ek* by the smoke, *ek* out of their mouths; verse 20, *ek* of the works of their hands; verse 21, *ek* of their murders; *ek* of their sorceries; *ek* of their fornications; *ek* of their thefts. Chapter 10, 1, *ek* from Heaven; verse 4, *ek* from Heaven; verse 8, *ek* from Heaven; verse 10, *ek* out of the Angel's hand. Chapter 11, 5, *ek* out of their mouth; verse 7, *ek* out of the bottomless pit; verse 9, *ek* of the people; verse 11, *ek* from God; verse 12, *ek* from Heaven; verse 15, *ek* out of his mouth water; verse 16, *ek* out of his mouth. Chapter 13, 1, *ek* out of the sea; verse 11, *ek* out of the earth; verse 13, *ek* from Heaven. Chapter 14, 2, *ek* from Heaven; *ek* with their harps; verse 8, *ek* of the wine; verse 10, *ek* of the wine; verse 13, *ek* from Heaven; *ek* from their labours; verse 15, *ek* out of the temple; verse 17, *ek* out of the temple; verse 18, *ek* from the altar; verse 20, *ek* out of the wine-press. Chapter 15, 2, *ek* over the beast; *ek* over his image; *ek* over his mark; *ek* over the number of his name; verse 6, *ek* out of the temple; verse 7, one *ek* of the four beasts; verse 8, *ek* from the glory of God; *ek* from his power. Chapter 16, 1, *ek* out of the temple; verse 7, *ek* out of the altar; verse 10, *ek* for pain; verse 11, *ek* because of their pains; *ek* of their sores; verse 13, *ek* out of the mouth of the dragon; *ek* out of the mouth of the false prophet; *ek* out of the mouth of the beast; *ek* out of Heaven; *ek* because of the plague. Chapter 17, *ex* of the Seven Angels; verse 2, *ex* with the wine of her fornication; verse 6, *ek* with the blood of the saints; *ek* with the blood of the martyrs; verse 8, *ek* out of the bottomless pit; verse 11, *ek* of the seven. Chapter 18, 1, *ek* from Heaven; *ek* with his glory; verse 3, *ek* of the wine; *ek* through the abundance of her delicacies; verse 4, *ek* from Heaven; *ek* from out of her; *ek* of her plagues; verse 19, *ek* by reason of her costliness; verse 20, *ex* on her. Chapter 19, 2, *ek* at her hand; verse 5, *ek* out of the throne; verse 15, *ek* out of his mouth; verse 21, *ek*

out of his mouth ; *ek* with their flesh. Chapter 20, 1, *ek* from Heaven ; verse 7, *ek* out of his prison ; verse 9, *ek* out of Heaven ; verse 12, *ek* out of those things. Chapter 21, *ek* out of Heaven ; verse 3, *ek* out of Heaven ; verse 6, *ek* of the fountain ; verse 10, *ek* out of Heaven ; verse 21, *ex* of one pearl. Chapter 22, *ex* out of the throne of God ; verse 19, *ek* out of the holy city.

Thus I have collected the divers Texts wherein we meet with the Greek Prepositon *Ek* in the Book of Revelations ; and we find it about one hundred and twenty-eight times, and is rendered out of about forty-five times ; of, forty-one ; from, twenty ; with, seven ; by, five ; over, four times ; for, once ; at, once ; through, once ; on, once ; because, twice.

I shall, in the third place, carefully set before you the Greek Prepositon *Apo*, with its divers translations :

Matthew, 1, 17, *apo* from David ; verse 21, *apo* from his sleep. Chapter 2, 1, *apo* from the east. Chapter 3, 7, *apo* from the wrath to come ; verse 13, *apo* from Galilee ; verse 16, and Jesus, when he was baptised, went up straightway out of the water. Chapter 4, 17, *apo* from that time. Chapter 5, 29, *apo* from thee ; verse 42, *apo* from him. Chapter 7, 15, *apo* from them ; verse 16, *apo* by their fruits ; *apo* of thorns ; *apo* of thistles ; verse 20, by their fruits. Chapter 8, 1, *apo* from the mountain ; verse 11, *apo* from the east ; verse 34, *apo* out of their coasts. Chapter 9, 16, *apo* from the garment ; verse 22, *apo* from that hour. Chapter 10, 17, *apo* from them ; verse 28, *apo* of them. Chapter 11, *apo* from the days of John ; verse 19, *apo* of her children ; verse 25, *apo* from the wise. Chapter 12, 38, *apo* from thee ; verse 43, *apo* out of a man. Chapter 13, 1, *apo* out of the house ; verse 44, *apo* for joy. Chapter 14, 2, *apo* from the dead ; verse 26, *apo* for fear ; verse 29, *apo* from the sheep. Chapter 15, 1, *apo* of Jerusalem ; verse 22, *apo* out of the same coasts ; verse 27, *apo* of the crumbs ; verse 29, *apo* from that very hour. Chapter 16, 6, *apo* of the leaven of the Pharisees ; verse 11, *apo* of

the leaven of the Phariſees; verſe 12, *apo* of the leaven of bread; verſe 21, *apo* from that time; *apo* of the elders. Chapter 17, 9, *apo* from the mountain; verſe 18, *apo* out of him; *apo* from that hour; verſe 25, *apo* of whom; *apo* of their own children; *apo* of ſtrangers; verſe 26. *apo* of ſtrangers. Chapter 18, 7, *apo* of offences; verſe 8, *apo* from thee; verſe 35, *apo* from your hearts. Chapter 19, 1, *apo* from Galilee; verſe 4, *apo* at the beginning; verſe 8, *apo* from the beginning. Chapter 20, 8, *apo* from the laſt unto the firſt; verſe 23, *apo* of my father; verſe 27, *apo* from Jericho. Chapter 21, 8, *apo* from the trees. Chapter 22, 46, *apo* from that day. Chapter 23, 34, *apo* from city to city; verſe 35 *apo* from the blood of righteous Abel. Chapter 24, 1, *apo* from the temple; verſe 21, *apo* from the beginning of the world; verſe 27, *apo* out of the eaſt; verſe 29, *apo* from Heaven; verſe 32, *apo* of the fig tree. Chapter 25, 28, *apo* from him the talent; verſe 29, *apo* from him; vere 32, *apo* from one another; *apo* from the goats; verſe 34, *apo* from the fornication of the world; verſe 41, *apo* from me. Chapter 26, 16, *apo* from that time; verſe 29, *apo* from henceforth; verſe 39, *apo* from me; verſe 42, *apo* from me; verſe 47, *apo* from the chief prieſts; verſe 58, *apo* at a diſtance. Chapter 27, 9, *apo* of the children of Iſrael; verſe 21, of the twain; verſe 24, *apo* of the blood of this juſt perſon; verſe 42, *apo* from the croſs; verſe 51, *apo* from the top to the bottom; verſe 55, *apo* at a diſtance; verſe 57, *apo* of Arimathea; *apo* from the dead. Chapter 28, 2, *apo* from the door; verſe 7, *apo* from the dead; verſe 8, *apo* from the ſepulchre.

Thus I have collected the divers places where we meet with the Greek Prepoſition *apo* in the Goſpel according to Matthew: and find it about ninety times—and it is rendered from; about fifty-five times; of, twenty-one; out of, ſeven; at, three times; by, twice; and for, twice.

Mark, 1, 9, *apo* from Nazareth; verſe 10, and ſtraight way coming out of the water; verſe 42, *apo* from him;

verſe 20, *apo* from them. Chapter 3, 7, *apo* from Galilee; *apo* from Judea; verſe 8, *apo* from Jeruſalem; *apo* from Idumea; verſe 22, *apo* from Jeruſalem. Chapter 4, 25, *apo* from him. Chapter 5, 6, *apo* afar off; verſe 17, *apo* out of their coaſts; verſe 29, *apo* of that plague; verſe 34, *apo* of that plague; verſe 35, *apo* from the ruler of the ſynagogue. Chapter 6, 33, *apo* from all cities; verſe 43, *apo* of the fiſhes. Chapter 7, 1, *apo* from Jeruſalem; verſe 4, *apo* from the market; verſe 15, *apo* out of him; verſe 17, *apo* from the people; verſe 28, *apo* of the children's bread; verſe 33, *apo* from the multitude. Chapter 8, 11, *apo* from Heaven; verſe 15, *apo* of the leaven of the Phariſees; verſe 31, *apo* of the elders. Chapter 9, 9, *apo* from the mountain. Chapter 10, 6, *apo* from the beginning; verſe 46, *apo* out of Jericho. Chapter 11, 12, *apo* from Bethany. Chapter 12, 2, *apo* from the huſbandmen; verſe 34, *apo* from the kingdom of God; verſe 38, *apo* of the ſcribes. Chapter 13, 19, *apo* from the beginning; verſe 27, *apo* from the uttermoſt parts of the earth; verſe 28, *apo* of the fig tree. Chapter 14, 35, *apo* from him; verſe 36, *apo* from me; verſe 52, *apo* from them; verſe 54, *apo* at a diſtance. Chapter 15, 21, *apo* out of the country; verſe 30, *apo* from the croſs; verſe 32, *apo* from the croſs; verſe 38, *apo* from the top to the bottom; verſe 40, *apo* at a diſtance; verſe 43, *apo* of Arimathea. Chapter 16, 8, *apo* from the ſepulchre.

Thus I have collected the divers texts where we meet with the Greek Prepoſition *apo* in the Goſpel according to Mark, and find it occurs forty-eight times—and is rendered from, thirty times; of, nine; out of, five; at, four times.

Luke, 1, 2, *apo* from the beginning were eye witneſſes; verſe 38, *apo* from her; verſe 48, *apo* from henceforth; verſe 52, *apo* from their ſeats; verſe 70, *apo* from the beginning. Chapter 2, 4, *apo* from Galilee; verſe 15, *apo* from them; verſe 36, *apo* from her

virginity; verſe 37, *apo* from the temple. Chapter 3, 7, *apo* from the wrath to come. Chapter 4, 1, *apo* from Jordan; verſe 13, *apo* from him for a ſeaſon; verſe 35, *apo* of him; verſe 41, *apo* of many; verſe 42, *apo* from them. Chapter 5, 2, *apo* out of them; verſe 3, *apo* from the land; verſe 8, *apo* from me; verſe 10, *apo* from henceforth thou ſhalt catch men; verſe 13, *apo* from him; verſe 15, *apo* of their infirmities; verſe 35, *apo* from them; verſe 36, *apo* out of the new. Chapter 6, 13, *apo* of them he choſe twelve; verſe 17, *apo* out of all Judea; *apo* of their diſeaſes; verſe 18, *apo* with unclean ſpirits; verſe 29, *apo* from thee; verſe 30, *apo* of him. Chapter 7, 6, *apo* from the houſe; verſe 21, *apo* of their infirmities; verſe 35, *apo* of her children. Chapter 8, 2, *apo* of evil ſpirits; verſe 3, *apo* of their ſubſtance; verſe 12, *apo* out of their hearts; verſe 18, *apo* from him; verſe 29, *apo* out of the man; *apo* of the devil into the wilderneſs; verſe 33, *apo* out of the man; verſe 37, *apo* from them; verſe 46, *apo* out of me. Chapter 9, 5, *apo* out of that city; verſe 22, *apo* of the elders; verſe 33, *apo* from him; verſe 37, *apo* from the hill; verſe 38, *apo* of the company cried out; verſe 39, *apo* from him; verſe 35, *apo* from them; verſe 54, *apo* from Heaven. Chapter 10, 21, *apo* from the wiſe and prudent; verſe 30, *apo* from Jeruſalem; verſe 42, *apo* from her. Chapter 11, 4, *apo* from evil; verſe 24, *apo* out of the man; verſe 50, *apo* from the foundation of the world; *apo* of this generation; verſe 51, *apo* from the blood of Abel; *apo* of this generation. Chapter 12, 1, *apo* of the leaven of the Phariſees; verſe 4, *apo* of them; verſe 15, *apo* of coveteouſneſs; verſe 20, *apo* of thee; verſe 52, *apo* from henceforth; verſe 54, *apo* out of the weſt; verſe 58, *apo* from him. Chapter 13, 15, *apo* from the ſta[illegible]; verſe 16, *apo* from this bond; verſe 27, *apo* from me; verſe 29, *apo* from the eaſt; *apo* from the nor[illegible]. Chapter 14, 18, *apo* with one conſent. Chapter 15, 16, *apo* with the huſks. Chapter 16, 3, *apo* from me; verſe 16, *apo* from that time; verſe 18, *apo* from her

husband; verse 21, *apo* with the crumbs; *apo* from the rich man's table; verse 23, *apo* at a distance, or afar off; verse 30, *apo* from the dead. Chapter 17, 25, *apo* of this generation; verse 29, *apo* out of Sodom; *apo* from Heaven. Chapter 18, 3, *apo* of mine adversary. Chapter 19, 3, *apo* for the press; verse 24, *apo* from him the pound; verse 26, *apo* from him that hath not; *apo* from him; verse 39, *apo* from among the multitude; verse 42, *apo* from thine eyes. Chapter 20, 10, *apo* of the fruit of his vineyard; verse 46, *apo* of the Scribes. Chapter 21, 11, *apo* from Heaven; verse 26, *apo* for fear. Chapter 22, 18, *apo* of the fruit of the vine; verse 41, *apo* from them; verse 42, *apo* from me; verse 43, *apo* from Heaven; verse 45, *apo* from prayer; *apo* for sorrow; verse 69, *apo* after this; verse 71, *apo* of his own mouth. Chapter 23, 5, *apo* from Galilee; verse 26, *apo* out of the country; verse 49, *apo* from Galilee; verse 51, *apo* of Arimathea. Chapter 24, 2, *apo* from the sepulchre; verse 9, *apo* from the sepulchre; verse 13, *apo* from Jerusalem; verse 27, *apo* at Moses; *apo* at all the Prophets; verse 31, *apo* out of their sight; verse 42, *apo* of an honey comb; verse 41, [illegible] for joy; verse 47, *apo* at Jerusalem; verse 51, *apo* from them.

Thus I have collected the divers texts where we meet with the Greek Prepoſition *apo*, with its ſeveral tranſlations, in the Goſpel according to Luke, and find it to occur about one hundred and twenty-three times—and is rendered from, ſixty-two times; of, 25; out of, fourteen; with, four; for, four; and at, three times; after, once.

John 1, 45, *apo* of Bethſaida; verse 46, *apo* of Nazareth; verse 49, *apo* under the fig tree; verse 50 *apo* after this. Chapter 3, 2, *apo* from God. Chapter 7, 17, *apo* of myſelf; verse 28, *apo* of myſelf; verse 42, *apo* out of the town. Chapter 8, 9, *apo* at the eldeſt; verse 28, *apo* of myſelf; verse 42, *apo* of myſelf. Chapter 10, 5, *apo* from him; verse 18, *apo* from me; *apo* of myſelf. Chapter 11, 1, *apo* of Bethany; *apo* from

Jerusalem; verse 53, *apo* from that day forth. Chapter 12, 36, *apo* from them. Chapter 13, 3, *apo* from God. Chapter 14, 7, *apo* from henceforth; verse 10, *apo* of myself. Chapter 15, 27, *apo* from the beginning. Chapter 16, 30, *apo* from God. Chapter 18, 25, *apo* from Caiphas. Chapter 19, 27, *apo* from that time; verse 38, *apo* of Arimathea. Chapter 21, 2, *apo* of Cana of Galilee; verse 8, *apo* from land; verse 10, *apo* of the fish.

Thus I have collected the divers texts where we find the Greek Preposition *apo* in the Gospel according to John, with its several translations, and find it about twenty-eight times, and is rendered—from, twelve; of twelve times; is also rendered out of, at, and after.

Acts of the Apostles, 1, 4, *apo* from Jerusalem; verse 9, *apo* out of their sight; verse 12, *apo* from the Mount; verse 22, *apo* from the baptism of John. Chapter 2, 5, *apo* out of every nation; verse 17, *apo* of my spirit upon all flesh; verse 18, *apo* of my spirit; verse 22, *apo* of God; verse 40, *apo* from this untoward generation. Chapter 3, 19, *apo* from the presence of the Lord; verse 21, *apo* from the beginning; verse 26, *apo* from your iniquities. Chapter 5, 2, *apo* of the price; verse 3, *apo* of the price of the land; verse 38, *apo* from these men; verse 41, *apo* from the presence of the Council. Chapter 7, 45, *apo* from the face of our fathers. Chapter 8, 22, *apo* of this thy wickedness; verse 33, *apo*, from the earth; verse 35, *apo* at the same scripture. Chapter 9, 3, *apo* from Heaven; verse 8, *apo* from the earth; verse 13, *apo* by this man; verse 18, *apo* from his eyes. Chapter 10, 17, *apo* from Cornelius; verse 21, *apo* from Cornelius; verse 23, *apo* from Joppa; verse 37, *apo* from Galilee; verse 28, *apo* of Nazareth. Chapter 11, 27, *apo* from Jerusalem. Chapter 12, 1, *apo* of the Church; verse 10, *apo* from him; verse 14, *apo* for gladness; verse 19, *apo* from Judea; verse 20, *apo* by the king's country. Chapter 13, *apo* from Paphos; verse 14, *apo* from Perga; verse 23, *apo* of this man's seed; verse

29, *apo* from the tree; verse 31, *apo* from Galilee; verse 50, *apo* out of their coasts. Chapter 14, 19, *apo* from Antioch. Chapter 15, 1, *apo* from Judea; verse 5, *apo* of the Pharisees; verse 18, *apo* from the beginning; verse 19, *apo* from among the Gentiles; verse 20, *apo* from pollution of idols; verse 38, *apo* from them; *apo* from Pamphilea; verse 39, *apo* from the other. Chapter 16, 11, *apo* from Troas; verse 18, *apo* out of her. Chapter 17, 2, *apo* out of the scriptures; verse 13, *apo* of Thessalonica; verse 27, *apo* from every one of you. Chapter 18, 6, *apo* from henceforth; verse 16, *apo* from the judgment seat; verse 21, *apo* from Ephesus. Chapter 19, 9, *apo* from them; verse 12, *apo* from his body; *apo* from them; verse 13, *apo* of the vagabond Jews. Chapter 20, 6, *apo* from Philippi; verse 9, *apo* from the third loft; verse 17, *apo* from Miletus; verse 18, *apo* from the first day; verse 26, *apo* from the blood of all men. Chapter 21, 1, *apo* from them; verse 7, *apo* from Tyre; verse 10, *apo* from Judea; verse 16, *apo* of Cæsarea; verse 27, *apo* of Asia. Chapter 22, 22, *apo* from the earth; verse 29, *apo* from him; verse 30, *apo* from his bands. Chapter 23, 23, *apo* at the third hour of the night; verse 34, *apo* of Cilesia. Chapter 24, 18, *apo* from Asia. Chapter 25, 1, *apo* from Cæsarea; verse 7, *apo* from Jerusalem. Chapter 26, 4, *apo* from my youth; verse 18, *apo* from darkness to light. Chapter 27, 21, *apo* from Crete; verse 44, *apo* of the ship. Chapter 28, 21, *apo* out of Judea; verse 23, *apo* out of the law of Moses; *apo* from morning to night.

Thus I have collected the several texts where we meet with the Greek Preposition *apo* in the Acts of the Apostles: and find it occurs in this book about ninety times, and is rendered—from, sixty-five times; out of, ten times; of, ten times; at, twice; for, once; by, once.

Romans, 1, 7, *apo* from God our Father; verse 18, *apo* from Heaven; verse 20, *apo* from the creation of the

world. Chapter 5, 9, *apo* from wrath through him; verse 14, *apo* from Adam to Moses. Chapter 6, 7, *apo* from sin; verse 17, *apo* from sin; verse 22, *apo* from sin. Chapter 7, 3, *apo* from that law; verse 6, *apo* from the law. Chapter 8, 2, *apo* from the law of sin; verse 21, *apo* from the bondage of corruption; verse 35, *apo* from the love of Christ; verse 39, *apo* from the love of God. Chapter 9, 3, *apo* from Christ, Chapter 11, 26, *apo* from Jacob. Chapter 13, 1, *apo* of God. Chapter 15, 19, *apo* from Jerusalem; verse 51, *apo* from them; *apo* from Rome. I have collected the several texts where we find the Greek Prepositon *apo*, and we find it to occur about twenty times in this Epistle, and is rendered—from, nineteen times; and of, once.

I. Corinthians, 1, 3, *apo* from God. Chapter 4, 5, *apo* of God. Chapter 6, 19, *apo* of God. Chapter 7, 10, *apo* from her husband; verse 27, *apo* from a wife. Chapter 10, 14, *apo* from idolatry. Chapter 11, 23, *apo* of the Lord; *apo* from Rome. In this Epistle it occurs eight times, and is rendered—from, five times; and of, three times.

II. Corinthians, 2, 2, *apo* from God the Father; verse 16, *apo* out of Macedonia. Chapter 3, 17, *apo* from glory to glory; *apo* by the spirit of the Lord. Chapter 5, 6, *apo* from the Lord; verse 16, *apo* from henceforth. Chapter 7, 1, *apo* from all filthiness; verse 13, *apo* by you all. Chapter 11, 3, *apo* from the simplicity that is in Christ; verse 9, *apo* from Macedonia; *apo* from Rome. In this Epistle we meet with it eleven times: and is rendered—from, eight times; by, twice; out of, once.

Galatians, 1, 3, *apo* from God; verse 6, *apo* from him. Chapter 2, 6, *apo* of those who seemed to be somewhat; verse 12, *apo* from James. Chapter 4, 24, *apo* from Mount Sinai. Chapter 5, 4, *apo* to you; *apo* from Rome. Seven times: and is rendered—from, five times; of, once; to, once.

Ephesians, 1, 2, *apo* from God the Father. Chapter 3, 9, *apo* from the beginning. Chapter 6, 23, *apo*

from God the Father; *apo* from Rome. Four times, and rendered from.

Philippians, 1, 2, *apo* from God the Father; verſe 5, *apo* from the firſt day; verſe 28, *apo* of God. Chapter 4, 15. *apo* from Macedonia; *apo* from Rome. Five times—four times rendered from; and of once.

Coloſſians, 1, 2, *apo* from God; verſe 7, *apo* of Epaphras; verſe 23, *apo* from the hope of the goſpel; verſe 26, *apo* from ages. Chapter 2, 20, *apo* from the rudiments of the world. Chapter 3, 24, *apo* of the Lord; *apo* from Rome. Seven times: and is rendered from, five times; of, twice.

I. Theſſalonians, 1, 1, *apo* from God the Father; verſe 9, *apo* from idols; verſe 10, *apo* from the wrath to come. Chapter 2, 6, *apo* of others. Chapter 4, 3, *apo* from fornication; verſe 16, *apo* from Heaven; *apo* from Athens. Seven times: and is rendered from, ſix times; and of, once.

II. Theſſalonians, 1, 2, *apo* from God our Father; verſe 7, *apo* from Heaven; verſe 9, *apo* from the preſence of the Lord; *apo* from the glory of his power. Chapter 3, 2, *apo* from unreaſonable men; verſe 3, *apo* from evil; verſe 6, *apo* from every brother that walks diſorderly. Chapter 2, 2, *apo* in mind; *apo* from Athens. Nine times: and always rendered from.

I. Timothy, 1, 2, *apo* from God our Father. Chapter 3, 7, *apo* of them that are without. Chapter 6, 5, *apo* from which withdraw thyſelf; *apo* from Laodocea. Four times: and rendered from, three times; and of, once.

II. Timothy, 1, 2, *apo* from God the Father; verſe 3, *apo* from my forefathers; verſe 19, *apo* from iniquity; verſe 21, *apo* from theſe. Chapter 3, 5, *apo* from a child. Chapter 4, 4, *apo* from the truth; verſe 18, *apo* from every evil work; *apo* from Rome. Eight times: and always rendered from.

Titus 1, 4, *apo* from God. Chapter 2, 14, *apo* from all iniquity. Twice; and rendered from.

Hebrews, 3, 12, *apo* from the living God. Chapter 4, 3, *apo* from the foundation of the world; verse 4 *apo*, from all his works; verse 10, *apo* from his own works; *apo* from his. Chapter 5, 7, *apo* in that he feared. Chapter 6, 1, *apo* from dead works; verse 7, *apo* from God. Chapter 7, 1, *apo* from the slaughter; verse 2, *apo* of all; verse 26, *apo* from sinners. Chapter 8, 11, *apo* from the least to the greatest. Chapter 9, 14, *apo* from dead works; verse 26, *apo* since the foundation of the world. Chapter 10, 22, *apo* from an evil conscience. Chapter 11, 34, *apo* out of weakness were made strong. Chapter 12, 5, *apo* of the grace of God; verse 25, *apo* from Heaven. Chapter 13, 24, *apo* of Italy; *apo* from Italy. In this Epistle the Greek Preposition *apo* occurs twenty times: and is rendered from about fourteen times; of, twice; since, once; in, once.

James, 1, 13, *apo* of God; verse 17, *apo* from the father; verse 27, *apo* from the world. Chapter 5, 19, *apo* from the truth. Four times—and is rendered from, thrice; and, of, once.

1st Peter, 1, 12, *apo* from Heaven. Chapter 3, 10, *apo* from evil. Chapter 4, 17, *apo* at the house of God.

2d Peter, 3, 4, *apo* from the beginning.—Four times in these two—and rendered from, thrice; and, at, once.

1st John, 1, 1, *apo* from the beginning; verse 5, *apo* of him; verse 7, *apo* from all sin; verse 9, *apo* from all unrighteousness. Chapter 2, 7, *apo* from the beginning; *apo* from the beginning; verse 13, *apo* from the beginning; verse 14, *apo* from the beginning; verse 20, *apo* from the holy one verse 24, *apo* from the beginning; *apo* from the beginning; verse 27, *apo* of him; verse 28, *apo* before him. Chapter 3, 8, *apo* from the beginning; verse 11, *apo* from the beginning; verse 17, *apo* from him. Chapter 4, 21, *apo* from him. Chapter 5, 21, *apo* from idols.—Eighteen times in this Epistle—and is rendered

from about fifteen times; of, twice; and before, once.

2d John, verse 5, *apo* from the beginning; verse 6, *apo* from the beginning.

3d John, verse 7, *apo* of the Gentiles.

Jude, verse 14, *apo* from Adam; verse 23, *apo* by the flesh.—five times; and is rendered from, three times; of, once; and by, once.

Revelations, 1, 4, *apo* from him; *apo* from the seven spirits; verse 5, *apo* from Christ Jesus; *apo* from our sins. Chapter 2, 17, *apo* of the hidden manna. Chapter 3, 12, *apo* from God. Chapter 6, 4, *apo* from the earth; verse 10, *apo* on those; verse 16, *apo* from the face of him; *apo* from the wrath of the lamb. Chapter 7, 2, *apo* from the east. Chapter 9, 6, *apo* from them. Chapter 12, 6, *apo* from the face of the serpent. Chapter 13, 8, *apo* from the foundation of the world. Chapter 14, 3, *apo* from the earth; verse 4, *apo* from among men; verse 20, *apo* by the space of a thousand and six hundred furlongs. Chapter 16, 12, *apo* of the east; verse 17, *apo* out of the temple; *apo* from the throne. Chapter 18, 14, *apo* from thee; *apo* from thee; verse 15, *apo* by thee. Chapter 20, 9, *apo* from God; *apo* from whose face the earth fled. Chapter 21, 2, coming down from God; verse 4, *apo* from their eyes; verse 10, *apo* from God; verse 13, *apo* on the east; *apo* on the north; *apo* on the south; *apo* on the west three gates. Chapter 22, 19, *apo* from the words of this book; *apo* out of the book of life.

Thus I have collected the divers texts where we find the Greek Preposition *apo* in the Book of Revelation, and meet with it about thirty-four times: and is rendered—from, twenty-three times; of three times; on, five times; out of, twice; by, once.

In the fourth place shall set before you the divers texts where we meet with the Greek Pepoſition *En* with its divers translations:

Matthew, 1, 18, *en* with child; verse 20, *en* in her is of

the Holy Ghoſt; verſe 23, *en* with child. Chapter 2, 1, *en* in the days of Herod; verſe 5, *en* in Bethlehem; verſe 2, *en* in the eaſt; verſe 6, *en* in the land of judah; verſe 9, *en* in the eaſt; verſe 16, *en* in Bethlehem; *en* in all the coaſts; verſe 18, *en* in Rama. Chapter 3, 1, *en* in thoſe days; verſe 3, in the wilderneſs; verſe 6, *en* in Jordan; verſe 9, *en* within yourſelves; verſe 11, *en* with water; *en* with the Holy Ghoſt; verſe 12, *en* in his hand. Chapter 4, 13, *en* in the borders of Zebulon; verſe 16, *en* in darkneſs; *en* in the region and ſhadow of death; verſe 21, *en* in a ſhip with Zebedee; verſe 25, *en* in their ſynagogues; *en* among the people. Chapter 5, 12, *en* in Heaven; verſe 13, *en* wherewith ſhall it be ſalted; verſe 15, *en* in the houſe; verſe 16, *en* in Heaven; verſe 19, *en* in the kingdom of Heaven; *en* in the kingdom of Heaven; verſe 25, *en* in the way with him; verſe 28, *en* in his heart; verſe 34, *en* by Heaven; verſe 35, *en* by the earth; verſe 36, *en* by thy head; verſe 45, *en* in Heaven; verſe 48, *en* in Heaven. Chapter 6, 1, *en* in Heaven; verſe 2, *en* in the ſynagogue; *en* in the ſtreets; verſe 4, *en* in ſecret; *en* in ſecret; verſe 5, *en* [illegible] ſynagogues; *en* in the corner of the ſtreets; verſe 6, *en* in ſecret; verſe 7, *en* for their much ſpeaking; verſe 10, *en* in Heaven; verſe 18, *en* in ſecret; *en* in ſecret; verſe 20, *en* in Heaven; verſe 23, *en* in thee be darkneſs; verſe 29, *en* in all his glory. Chapter 7, 2, *en* with what judgment ye judge; *en* in what meaſure you mete; verſe 3, *en* in thy brother's eye; *en* in thine own eye; verſe 4, *en* in thine own eye; verſe 6, *en* under their feet; verſe 11, *en* in Heaven; verſe 21, *en* in Heaven; verſe 22, *en* in that day. Chapter 8, 6, *en* at home; verſe 10, *en* in Iſrael; verſe 11, *en* in the kingdom of Heaven; verſe 13, *en* in the ſelf ſame hour; verſe 24, *en* in the ſea; verſe 32, *en* in the waters. Chapter 9, 3, *en* within themſelves; verſe 10, *en* in the houſe; verſe 31, in all that country; verſe 33, *en* in Iſrael; verſe 34, *en* through the prince of the devils; verſe 35, *en* in their ſynagogues; *en* among the people.

Chapter 10, 11, *en* in it is worthy; verſe 15, *en* in the day of judgment; verſe 16, *en* in the midſt of wolves; verſe 17, *en* in their ſynagogues; verſe 19, *en* in that ſame hour: verſe 23, *en* in this city; verſe 27, *en* in the light; *en* in the dark; verſe 32, *en* in Heaven; verſe 33, *en* in Heaven. Chapter 11, 1, *en* in their cities; verſe 2, *en* in priſon; verſe 6, *en* in me; verſe 8, *en* in ſoft raiment; *en* in King's houſes; verſe 11, *en* in the kingdom of Heaven. Chapter 11, 16, *en* in the market; verſe 20, *en* wherein moſt of his mighty works were done; verſe 21, *en* in you; *en* in Tyre and Sidon; verſe 22, *en* at the day of judgment; verſe 23, *en* in thee; *en* in Sodom; verſe 24, *en* in the day of judgment. Chapter 12, 1, *en* at that time; *en* upon the Sabbath; verſe 5, *en* in the law; *en* in the temple; verſe 19, *en* in the ſtreets; verſe 21, *en* in his name; verſe 24, *en* by Belzebub; *en* by whom; verſe 28, *en* by the ſpirit of God; verſe 32, *en* in this world; *en* in the world to come; verſe 36, *en* in the day of judgment; verſe 40, *en* in the whale's belly; *en* in the heart of the earth; verſe 41, *en* in judgment; verſe 42, *en* in judgment; verſe 50, *en* in Heaven. Chapter 13, 3, *en* in parables; verſe 10, *en* in parables; verſe 13, *en* in parables; verſe 19, *en* in the heart; verſe 21, *en* in himſelf; verſe 24, *en* in his field; verſe 27, *en* in thy field; verſe 30, *en* in the time of harveſt; verſe 31, *en* in his field; verſe 32, *en* in the branches of it; verſe 34, *en* in parables; verſe 35, *en* in parables; verſe 40, *en* in the end of the world; verſe 43, *en* in the kingdom of their Father; verſe 44, *en* in a field; verſe 49, *en* at the end of the world; verſe 54, *en* in their ſynagogues; verſe 57, *en* in him; *en* in his own country; *en* in his own houſe. Chapter 14, 1, *en* at that time; verſe 2, *en* in him; verſe 6, *en* before them; verſe 10, *en* in priſon; verſe 13, *en* by ſhip into a deſart place; verſe 33, *en* in the ſhip. Chapter 15, 32, *en* in the way; verſe 33, *en* in the wilderneſs. Chapter 16, 7, *en* among themſelves; verſe 17, *en* in Heaven; verſe 19, *en* in Heaven;

verſe 27, *en* in the glory of his Father; verſe 28, *en* in his Kingdom. Chapter 17, 5, *en* in whom; verſe 12, *en* unto him; verſe 21, *en* by prayer; verſe 22, *en* in Galilee. Chapter 18, 1, *en* at the ſame time; *en* in the kingdom of Heaven; verſe 2, *en* in the midſt of them; verſe 4, *en* in the kingdom of Heaven; verſe 6, *en* in the depth of the ſea; verſe 10, *en* in Heaven; *en* in Heaven; verſe 14, *en* in Heaven; verſe 18, *en* in Heaven; verſe 19, *en* in Heaven; verſe 20, *en* in the midſt of them. Chapter 19, 21, *en* in Heaven; verſe 28, *en* in the regeneration. Chapter 20, 3, *en* in the market place; verſe 17, *en* in the way; verſe 21, *en* in thy Kingdom; verſe 26, *en* among you; *en* among you; verſe 27 *en* among you. Chapter 21, 8, *en* in the way; *en* in the way; verſe 9, *en* in the higheſt; verſe 12, *en* in the temple; verſe 14, *en* in the temple; verſe 15, *en* in the temple; verſe 19, *en* thereon; verſe 22, *en* in prayer; verſe 24, *en* by what authority; verſe 27, *en* by what authority; verſe 28, *en* in my vineyard; verſe 32, *en* in the way of righteouſneſs; verſe 33, *en* in it; verſe 38, *en* among themſelves; verſe 41, *en* in their ſeaſon; verſe 42, *en* in the Scriptures; *en* in your eyes. Chapter 22, 1, *en* in parables; verſe 15, *en* in his talk; verſe 16, *en* in truth; verſe 30, *en* in the reſurrection; *en* in Heaven; verſe 36, *en* in the law; verſe 37, *en* with all the heart; *en* with all the ſoul; *en* with all the mind; verſe 34, *en* in ſpirit. Chapter 23, 6, *en* at feaſts; *en* in the Synagogues; verſe 7, *en* in the market place; verſe 9, *en* in Heaven; verſe 16, *en* by the temple; *en* by the gold of the temple; verſe 18, *en* by the altar; *en* by the gift that is upon it; verſe 20, *en* by the altar; *en* by it; *en* by all things thereon; verſe 21, *en* by the temple; *en* by it; *en* by him that dwelleth therein; verſe 22, *en* by Heaven; *en* by the throne; *en* by him that ſitteth thereon; verſe 30, *en* in the days of our fathers; *en* in the blood of the Prophets; verſe 39, *en* in the name of the Lord. Chapter 24, 14, *en* in all the world, verſe 15, *en* in the holy place, verſe 18, *en* in the

field; verſe 19, *en* with child; verſe 16, *en* in Judea; verſe 20, *en* on the Sabbath; verſe 26, *en* in the deſart; *en* in the ſecret chambers; verſe 30, *en* in Heaven; verſe 38, *en* in the days before the flood; verſe 40 *en* in the field; verſe 41, *en* at the mill; verſe 45, *en* in due ſeaſon; verſe 48, *en* in his heart; verſe 50, *en* in a day; *en* in an hour. Chapter 25, 4, *en* in their veſſels; verſe 13, *en* wherein the ſon of man cometh; verſe 15, *en* to every man according to his ability; verſe 16, *en* with the ſame; verſe 18, *en* in the earth; verſe 25, *en* in the earth; verſe 31, *en* in his glory; verſe 36, *en* in priſon; verſe 39, *en* in priſon; verſe 43, [illegible] in priſon. Chapter 26, 5, *en* on the feaſt day; [illegible] 6, *en* in Bethany; *en* in the houſe of Simon; [illegible] 13, *en* in the whole world; verſe 23, *en* in the diſh; verſe 27, *en* in my Father's Kingdom; verſe 31, *en* becauſe of me; verſe 33, *en* becauſe of thee; verſe 52, *en* with the ſword; verſe 55, *en* in that ſame hour; *en* in the temple; verſe 69, *en* in the palace. Chapter 27, 5, *en* in the temple; verſe 40, *en* in three days; verſe 56, *en* among which was Mary Magdalen; verſe 60, *en* in his own new tomb; *en* in the rock. Chapter 28, 18, *en* in Heaven; and upon Earth.

Thus I have collected the ſeveral texts where we meet with the Greek Prepoſition *en* with its divers tranſlations, and find it to occur in this Goſpel according to Matthew, about two-hundred and ſixty-three, or two-hundred and ſixty-four times: and is rendered—in, about two hundred and four times; at, about eight times; twenty-one by; twelve, with; eight, among; twice, becauſe; on, once; unto once; within, once; theſe numbers nearly, I will not ſay exactly though ſo intended.

Mark, 1, 2, *en* in the prophets; verſe 3, *en* in the wilderneſs; verſe 4, *en* in the wilderneſs; verſe 5, *en* in the river Jordan; verſe 8, *en* with water; verſe 9, *en* in thoſe days; verſe 11, *en* in whom I am well

pleaſed ; verſe 13, *en* in the wilderneſs ; verſe 16, *en* into the ſea ; verſe 19, *en* in the ſhip ; verſe 20, *en* in the ſhip ; verſe 23, *en* in their ſynagogue ; *en* with an unclean ſpirit ; verſe 39, *en* in their ſynagogues ; verſe 45, *en* in deſart places. Chapter 2, 6, *en* in their hearts ; verſe 8, *en* within themſelves ; *en* in your hearts ; verſe 15, *en* in his houſe ; verſe 20, *en* in thoſe days ; verſe 23, *en* on the Sabbath ; verſe 24, *en* on the Sabbath. Chapter 3, 22, *en* by the prince of the devils ; verſe 23, *en* in parables. Chapter 4, 1, *en* in the ſea ; *en* in parables ; *en* in his doctrine ; verſe 11, *en* in parables ; verſe 15, *en* in their hearts ; verſe 17, *en* in themſelves ; verſe 24, *en* with what meaſure ; verſe 28, *en* in the ear ; verſe 30, *en* with what compariſon ; verſe 36, *en* in the ſhip. Chapter 5, 2, *en* with an unclean ſpirit ; verſe 3, *en* among the tombs ; verſe 5, *en* in the mountains ; *en* in the tombs ; verſe 13, *en* in the ſea ; verſe 20, *en* in Decapolis ; verſe 21, *en* by ſhip ; verſe 27, *en* in the preſs behind him ; verſe 30, *en* in the preſs. Chapter 6, 2, *en* in their ſynagogues ; verſe 3, *en* at him ; verſe 4, *en* in his own country ; *en* among his own kindred ; *en* in his own houſe ; verſe 11, *en* in the day of Judgment ; verſe 14, *en* in him ; verſe 17, *en* in priſon ; verſe 28, *en* in a charger ; verſe 29, *en* in a tomb ; verſe 47, *en* in the midſt of the ſea ; verſe 48, *en* in rowing ; verſe 51, *en* in themſelves ; verſe 56, *en* in the ſtreets. Chapter 8, 1, *en* in thoſe days ; verſe 3, *en* by the way ; verſe 14, *en* in the ſhip ; verſe 26, *en* in the town ; verſe 27, *en* by the way ; verſe 38, *en* in this ſinful generation ; *en* in the glory of his father. Chapter 9, 33, *en* in the houſe ; *en* by the way ; verſe 34, *en* by the way ; verſe 36, *en* in the midſt of them ; verſe 38, *en* in thy name ; verſe 41, *en* in my name ; verſe 50, *en* in yourſelves ; Chapter 10, 10, *en* in the houſe ; verſe 21, *en* in Heaven ; verſe 30, *en* in this life ; *en* in the world to come ; verſe 32, *en* in the way ; verſe

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Heaven ; v
35, *en* in the
verſe 38, *en*
the market
at feaſts. C
en in Judea
in Heaven
verſe 32, *en*
day ; verſe 3
mon the leap
verſe 27, *en*
verſe 49, *en*
lace. Chapt
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ſide : verſe
my Name.

Thus I hav
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times ; with
twice at twi
nearly.

Luke, 1,
of Herod ;
verſe 17, *en*

37, *en* in thy glory; verſe 43, *en* among you; *en* among you; verſe 52, *en* in the way. Chapter 11, 9, *en* in the name of the Lord; verſe 10, *en* in the name of the Lord; *en* in the higheſt; verſe 15, *en* into the temple; *en* in the temple; verſe 23, *en* in his heart; verſe 25, *en* in heaven; verſe 26, *en* in Heaven; verſe 27, *en* in the temple; verſe 28, *en* by what authority; verſe 29, *en* by what authority; verſe 33, *en* by what authority. Chapter 12, 1, *en* in parables; verſe 23, *en* in the reſurrection; verſe 25, *en* in Heaven; verſe 26, *en* in the book of Moſes; verſe 35, *en* in the temple; verſe 36, *en* by the Holy Ghoſt; verſe 38, *en* in long clothes; *en* in his doctrine; *en* in the market places; verſe 39, *en* in the ſynagogues; *en* at feaſts. Chapter 13, 11, *en* in that hour; verſe 14, *en* in Judea; verſe 24, *en* in thoſe days; verſe 25, *en* in Heaven; verſe 26, *en* in the Clouds of Heaven; verſe 32, *en* in Heaven. Chapter 14, 2, *en* on the feaſt day; verſe 3, *en* in Bethany; *en* in the houſe of Simon the leaper; verſe 25, *en* in the Kingdom of God; verſe 27, *en* becauſe of me; verſe 30, *en* in this night; verſe 49, *en* in the temple; verſe 66, *en* in the palace. Chapter 15, 7, *en* in the inſurrection; verſe 29, *en* in three days; verſe 41, *en* in Galilee; verſe 46, *en* in a Sepulchre. Chapter 16, 5, *en* on the right ſide: verſe 12, *en* in another form; verſe 17, *en* in my Name.

Thus I have collected the divers texts where we meet with the Greek Prepoſition *en*, with its ſeveral tranſlations, in the Goſpel according to Mark: and find it about one hundred and twenty-four times, and is rendered in, about ninety-four times; by, about ſeven times; with, about four times, on four times; into, twice at twice; among, once; becauſe, once; theſe nearly.

Luke, 1, 1, *en* among us; verſe 5, *en* in the days of Herod; verſe 6, *en* in all the commandments; verſe 17, *en* in years; verſe 21, *en* in the temple;

verſe 22, *en* in the temple; verſe 25, *en* in the days; *en* among men; verſe 26, *en* in the ſixth month; verſe 28, *en* among women; verſe 31, *en* in the womb; verſe 36, *en* in her old age; verſe 39, *en* in thoſe days; verſe 41, *en* in her womb; verſe 42, *en* among women; verſe 44, *en* in mine ears; *en* in my womb; *en* on the eighth day; verſe 61, *en* of thy kindred; verſe 65, *en* on all them that dwelt round about; verſe 66, *en* in their hearts; verſe 69, *en* in the houſe; verſe 75, *en* in holineſs; verſe 77, *en* by the remiſſion of ſins; verſe 79, *en* in darkneſs; verſe 80, *en* in the deſart. Chapter 2, 1, *en* in thoſe days; verſe 7, *en* in a manger; *en* in the inn; verſe 8, *en* in the ſame country; verſe 11, *en* in the city; verſe 12, *en* in a manger; verſe 14, *en* in the higheſt; *en* towards men; verſe 16, *en* in a manger; verſe 19, *en* in her heart; verſe 21, *en* in the womb; verſe 23, *en* in the law of the Lord; verſe 24, *en* in the law of the Lord; verſe 27, *en* by the ſpirit; *en* in the temple; verſe 29, *en* in peace; verſe 38, *en* in Jeruſalem; verſe 44, *en* in the company; *en* among their kinsfolks; *en* among their acquaintance; verſe 46, *en* in the temple; *en* in the midſt of the doctors; verſe 49, *en* about my father's buſineſs; verſe 51, *en* in her heart. Chapter 3, 1, *en* in the fifteenth year; verſe 2, *en* in the wilderneſs; verſe 4, *en* in the book of Eſais the prophet; *en* in the wilderneſs; verſe 8, *en* within yourſelves; verſe 15, *en* in their hearts; verſe 16, *en* with the Holy Ghoſt; verſe 17, *en* in his hand; verſe 20, *en* in priſon; verſe 22, *en* in thee I am well pleaſed. Chapter 4, 1, *en* by the ſpirit; verſe 2, *en* in thoſe days; verſe 5, *en* in a moment of time; verſe 14, *en* in the power of Elias; verſe 15, *en* to their ſynagogues; verſe 16, *en* into the Synagogue; verſe 19, *en* at liberty; verſe 20, *en* in the ſynagogue; verſe 21, *en* in your ears; verſe 23, *en* in Capernaum; *en* in thine own country; verſe 24, *en* in his own country; verſe 25, *en* in days of Elias; *en* in Iſrael; verſe

27, *en* in Ifrael; verſe 28, *en* in their Synagogues; verſe 31, *en* on the Sabbath; verſe 32, *en* with power; verſe 33, *en* in the Synagogue; verſe 36, *en* with authority; verſe 43, *en* in the Synagogues of Galilee. Chapter 5, 7, *en* in the other ſhip; verſe 12, *en* in a certain city; verſe 16, *en* into the wilderneſs; verſe 17, *en* on a certain day; verſe 22, *en* in your hearts; verſe 29, *en* in his houſe. Chapter 6, 2, *en* on the Sabbath; verſe 6, *en* on another Sabbath; verſe 12, *en* in thoſe days; verſe 23, *en* in Heaven; verſe 41, *en* in thy brother's eye; *en* in thine own eye; verſe 42, *en* in thine own eye; *en* in thine own eye; *en* in thy brother's eye. Chapter 7, 9, *en* in Iſrael; verſe 16, *en* among us; verſe 17, *en* throughout all Judea; verſe 21, *en* in that ſame hour; verſe 23, *en* in me; verſe 25, *en* in ſoft raiment; *en* in King's courts; verſe 28, *en* amongſt thoſe born of women; verſe 32, *en* in the market place; verſe 37, *en* in the city; *en* in the Phariſee's houſe; verſe 39, *en* within himſelf; verſe 49, *en* within themſelves. Chapter 8, 10, *en* in parables, verſe 13, *en* in time of temptation; verſe 15, *en* on good ground; *en* in an honeſt and good heart; verſe 22, *en* on a certain day; verſe 27, *en* in any houſe; verſe 32, *en* on the mountain. Chapter 9, 12, *en* in a deſart place; verſe 26, *en* in his own glory; verſe 31, *en* in glory; *en* at Jeruſalem; verſe 36, *en* in thoſe days; verſe 37, *en* on the next day; verſe 46, *en* among them; verſe 48, *en* among you all; verſe 57, *en* in the way. Chapter 10, 3, *en* among wolves; verſe 12, *en* in that day; verſe 13, *en* in Tyre and Sidon; *en* in you; *en* in ſack cloth; verſe 14, *en* at the day of judgment; verſe 17, *en* through thy name; verſe 20, *en* in this rejoice not; *en* in Heaven; verſe 21, *en* in that hour; verſe 26, *en* in the law. Chapter 11, 1, *en* in a certain place; verſe 2, *en* in Heaven; verſe 3, *en* in Heaven; verſe 18, *en* through Belzebub I caſt out devils; verſe 19, *en* by Belzebub; *en* by whom do

your children cast them out; verse 20, I *en* with the finger of God; verse 21, *en* in peace; verse 31, *en* in judgment; verse 32, *en* in judgment; verse 35, *en* in thee; verse 43, *en* in the Synagogues; *en* in the markets. Chapter 12, 3, *en* in darkness; *en* in the light; *en* in the ear; *en* in closets; verse 12, *en* in the same hour; verse 17, *en* within himself; verse 27, *en* in all his glory; verse 28, *en* in the field; verse 33, *en* in the Heavens; verse 38, *en* in the second watch; *en* in the third; verse 42, *en* in due season; verse 45, *en* in his heart; verse 46, *en* in a day; *en* at an hour; verse 51, *en* on earth; verse 52, *en* in one house; verse 58, *en* in the way. Chapter 13, 1, *en* at that season; verse 4, *en* in Siloam fell; *en* in Jerusalem; verse 6, *en* in his vine-yard; verse 7, *en* on this fig tree; verse 10, *en* in one of the synagogues; *en* on the Sabbath; verse 14, *en* in which men ought to work; *en* in them therefore come and be healed, verse 19, *en* in the branches; verse 26, *en* in our streets; verse 28, *en* in the kingdom of God; verse 29, *en* in the kingdom of God. Chapter 14, 5, *en* on the Sabbath; verse 14, *en* at the resurrection of the just. Chapter 15, 7, *en* in Heaven; verse 25, *en* in the field. Chapter 16, 10, *en* in that which is least; *en* in the least; verse 11, *en* in the unrighteous mammon; verse 12, *en* in that which is another man's; verse 15, *en* among men; verse 23, *en* in hell; *en* in torments; *en* in his bosom; verse 24, *en* in this flame; verse 25, *en* in thy life time. Chapter 17, 6, *en* in the sea; verse 24, *en* in his day; verse 26, *en* in the days of Noah; *en* in the days of the son of man; verse 28, *en* in the days of Lot; verse 31, *en* in that day; *en* in the house; *en* in the field. Chapter 18, 2, *en* in a city a judge; verse 3, *en* in that city; verse 4, *en* within himself; verse 22, *en* in Heaven; verse 30, *en* in this present time; *en* in the world to come. Chapter 19, 5, *en* at thine house; verse 17, *en* in a very little; verse 20, *en* in a napkin; verse 30, *en* in the which ye shall find; verse 36, *en*

in the way
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46, *en* in lon
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verse 7, *en* a
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verse 19, *en* i
the way; ver
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en in the law
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I have colle
with the Gree
to Luke, with

in the way; verse 38, *en* in the name of the Lord; *en* in Heaven; *en* in the highest; verse 42, *en* in this thy day; verse 44, *en* within thee; *en* in the one stone; verse 47, *en* in the temple. Chapter 20, 1, *en* on one of those days; *en* in the temple; verse 2, *en* by what authority; verse 10, *en* at the season; verse 33, *en* in the resurrection; verse 42, *en* in the book of Psalms; verse 46, *en* in long robes; *en* in the synagogues; *en* at feasts. Chapter 21, 6, *en* in the which; verse 19, *en* in your patience possess your souls; verse 21, *en* in Judea; *en* in the midst of it; *en* in the countries; verse 23, *en* with child; *en* in those days; *en* upon the people; verse 25, *en* in the sun; *en* with perplexity; verse 27, *en* in a cloud; verse 34, *en* with surfeiting; verse 37, *en* in the day time; *en* in the temple; verse 38, *en* in the temple. Chapter 22, 16, *en* in the kingdom of God; verse 20, *en* in my blood; verse 24, *en* among them; verse 26, *en* among you; verse 28, *en* in my temptation; verse 30, *en* in my kingdom; verse 37, *en* in me; verse 44, *en* in an agony; verse 49, *en* with the sword; verse 53, *en* in the temple; verse 55, *en* in the midst of the hall. Chapter 23, 4, *en* in this man; verse 7, *en* at Jerusalem; *en* at that time; verse 9, *en* in many words; verse 14, *en* in this man; verse 19, *en* in the city; verse 22, *en* in him; verse 31, *en* in the green tree; *en* in the dry; verse 40, *en* in the same condemnation; verse 42, *en* into thy kingdom; verse 44, *en* in paradise; verse 53, *en* in a sepulchre. Chapter 24, 4, *en* in shining garments; verse 6, *en* in Galilee; verse 18, *en* in Jerusalem; *en* in those days; verse 19, *en* indeed; verse 32, *en* within us; *en* by the way; verse 35, *en* in the way; verse 36, *en* in the midst of them; verse 38, *en* in your hearts; verse 44, *en* in the law of Moses; verse 49, *en* in the city of Jerusalem.

I have collected the divers Texts where we meet with the Greek Preposition *en* in the Gospel according to Luke, with its divers translations; and find it to

occur about two-hundred and eighty times, and is rendered—in, about two-hundred and seven times; at, eleven times; on, sixteen; among, thirteen; within, eight; with, four; by, six times; through, twice; about, once; into, once.

John, 1, 1, *en* in the beginning; verse 2, *en* in the beginning; verse 4, *en* in him was life; verse 5, *en* in darkness; verse 10, *en* in the world; *en* among us; verse 23, *en* in the wilderness; verse 26, *en* with water; verse 28, *en* in Bathabara; verse 31, *en* with water; verse 33, *en* with water; *en* with the Holy Ghost; verse 46, *en* in the law; verse 48, *en* in whom there is no guile. Chapter 2, 1, *en* in Cana of Galilee; verse 11, *en* in the temple; verse 20, *en* in three days; verse 19, *en* in three days; verse 23, *en* in Jerusalem; *en* at the passover; *en* in the feast day; verse 25, *en* in man. Chapter 3, 13, *en* in Heaven; verse 14, *en* in the wilderness; verse 23, *en* in Enon near to Salem; verse 35, *en* into his hand. Chapter 4, 14, *en* in him a well of water; verse 20, *en* in this mountain; *en* in Jerusalem; verse 21, *en* in this mountain; *en* at Jerusalem; verse 23, *en* in spirit and in truth; verse 24, *en* in spirit; verse 45, *en* at Jerusalem; *en* at the feast; verse 46, *en* at Capernaum; verse 53, *en* at the same hour; *en* in which Jesus said unto him. Chapter 5, 2, *en* at Jerusalem; verse 3, *en* in these lay a number of impotent folk; verse 4, *en* into the pool; verse 9, *en* on the same day was the Sabbath; verse 13, *en* in that place; verse 16, *en* on the Sabbath; verse 26, *en* in himself; *en* in himself; verse 28, *en* in the which; *en* in their graves shall hear his voice; verse 35, *en* in his light; verse 38, *en* in you; verse 39, *en* in them; verse 42, *en* in you; verse 43, *en* in my Father's name; *en* in his own name. Chapter 6, 10, *en* in the place; verse 31, *en* in the desert; verse 39, *en* at the last day; verse 45, *en* in the prophets; verse 49, *en* in the wilderness; verse 56, *en* in me; and I *en* in him; verse 59, *en* in the synagogue;

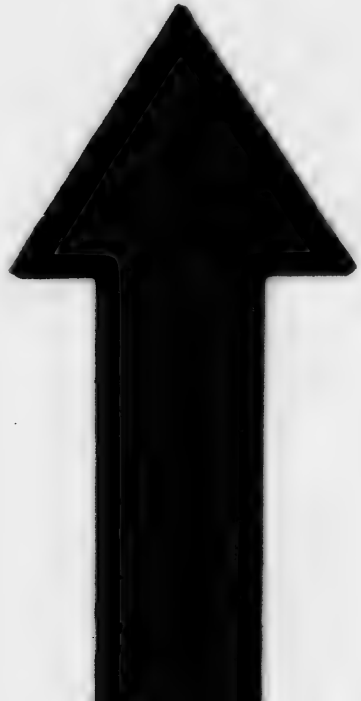
en in Capernaum; verſe 61, *en* in himſelf. Chapter 7, 1, *en* in Galilee; *en* in Jewry; verſe 4, *en* in ſecret; verſe 9, *en* in Galilee; verſe 10, *en* in ſecret; verſe 11, *en* at the feaſt; verſe 12, *en* among the people; verſe 18, *en* in him; verſe 23, *en* on the Sabbath receive Circumciſion; *en* on the Sabbath; verſe 28, *en* in the temple; verſe 43, *en* among the people. Chapter 8, 3, *en* in adultery; *en* in the midſt; verſe 5, *en* in the law; verſe 9, *en* in the midſt; verſe 12, *en* in darkneſs; verſe 17, *en* in your law; verſe 20, *en* in the treaſury; *en* in the temple; verſe 21, *en* in your ſins; verſe 24, *en* in your ſins; verſe 31, *en* in my word; verſe 35, *en* in the houſe; verſe 44, *en* in the truth; verſe 37, *en* in you. Chapter 9, 3, *en* in him; verſe 5, *en* in the world; verſe 16, *en* among them; verſe 34, *en* in ſins. Chapter 10, 19, *en* among the Jews; verſe 22, *en* at Jeruſalem; verſe 23, *en* in the temples; *en* in Solomon's porch; verſe 25, *en* in my Father's name; verſe 34, *en* in your law; verſe 38, *en* in me; and I *en* in him. Chapter 11, 6, *en* in the ſame place; verſe 10, *en* in the night; verſe 17, *en* in the grave four days; verſe 20, *en* in the houſe; verſe 24, *en* in the reſurrection; *en* at the laſt day; verſe 30, *en* in that place; verſe 31, *en* in the houſe; verſe 54, *en* among the Jews; verſe 56, *en* in the temple. Chapter 12, 1, *en* in the name of the Lord; verſe 20, *en* at the feaſt; verſe 25, *en* in this world; verſe 35, *en* in darkneſs; verſe 46, *en* in darkneſs. Chapter 13, 1, *en* in the world; verſe 23, *en* on Jeſus's boſom; verſe 31, *en* in him; verſe 32, *en* in him; *en* in himſelf; verſe 35, *en* by this ſhall all men know. Chapter 14, 2, *en* in myFather's houſe; verſe 10, *en* in the Father; *en* in me; verſe 11, *en* in the Father; *en* in me; verſe 13, *en* in my name; *en* in the ſon; verſe 14, *en* in my name; verſe 17, *en* in you; verſe 20, *en* at that day; *en* in the Father; and you *en* in me; and I *en* in you; verſe 26, *en* in my name. Chapter 15, 2, *en* in me;

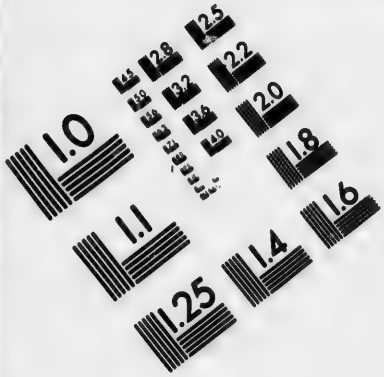
verſe 4, *en* in me; I *en* in you; *en* in the vine; *en* in me; verſe 5, *en* in me; I *en* in him; verſe 6, *en* in me; verſe 7, *en* in me; *en* in you; verſe 9, *en* in my love; verſe 10, *en* in my love; *en* in his love; verſe 11, *en* in you; verſe 16, *en* in my name; verſe 24, *en* among them; verſe 25, *en* in their law. Chapter 16, 23, *en* in that day; *en* in my name; verſe 24, *en* in my name; verſe 25, *en* in proverbs; *en* in proverbs; verſe 26, *en* at that day; *en* in my name; verſe 33, *en* in me. Chapter 17, 10, *en* in them; verſe 11, *en* in the world; *en* through thine own name; verſe 12, *en* in the world; *en* in thy name; verſe 13, *en* in the world; *en* in themſelves; verſe 17, *en* through thy truth; verſe 19, *en* through the truth; verſe 20, *en* in me; and I *en* in thee; *en* in us; verſe 23, *en* in them; *en* in me; verſe 26, *en* in them; I *en* in them. Chapter 18, 20, *en* in the ſynagogues; *en* in the temple; verſe 26, *en* in the garden with him; verſe 38, *en* in him. Chapter 19, 4, *en* in him; *en* in him; verſe 6, *en* in him; verſe 31, *en* on the Sabbath; verſe 41, *en* in the Garden. Chapter 20, 12, *en* in white; verſe 25, *en* in his hand the print of the nails; verſe 30, *en* in this book; verſe 31, *en* through him. Chapter 21, 20, *en* at ſupper.

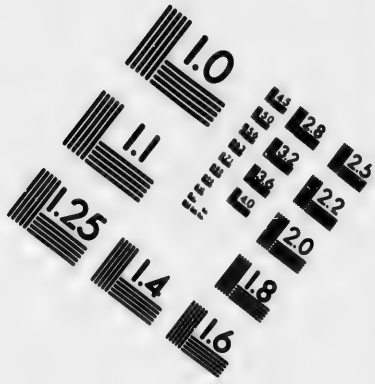
Thus I have collected the ſeveral Texts where we meet with the Greek Prepoſition *en* in the Goſpel according to John, with its divers tranſlations, ; and find it about one-hundred and ninety times, and is rendered —in, about one-hundred and fifty times; at, fifteen times; among, ſix times; on, five times; with, four times; through, thrice.

Acts, 1, 3, *en* by many infallible proofs; verſe 5, *en* with the Holy Ghoſt; verſe 6, *en* at this time reſtore again the Kingdom to Iſrael; verſe 7, *en* in his own power; verſe 9, *en* in Jeruſalem; *en* in all Judea; verſe 10, *en* in white apparel; verſe 15, *en* in thoſe days; *en* in the midſt of the diſciples; verſe 20, *en* in the Book of Pſalms. Chapter 2, 5, *en* at Jeruſalem; verſe 17, *en* in the laſt days; verſe 29, *en* with us to this

day ; verſe 46, *en* in the temple ; *en* with gladneſs. Chapter 3, 6, *en* in the name of the Lord Jeſus. Chapter 4, 2, *en* through Jeſus ; verſe 7, *en* in the midſt ; *en* by what power ; *en* by what name ye have done this ; verſe 9, *en* by what means he is made whole ; verſe 10, *en* by the name of Jeſus ; *en* by him ; verſe 12, *en* in any other ; *en* among men ; verſe 24, *en* in them ; verſe 34, *en* among them. Chapter 5, 4, *en* in thine own power ; *en* in thine heart ; verſe 12, *en* among all the people ; verſe 18, *en* in the common priſon ; verſe 20, *en* in the temple ; verſe 22, *en* in priſon ; verſe 23, *en* with all ſafety ; verſe 25, *en* in priſon ; *en* in the temple ; verſe 27, *en* before the counſel ; verſe 34, *en* in the council ; verſe 37, *en* in the days of the taxing ; verſe 42, *en* in the temple. Chapter 6, 1, *en* in thoſe days ; verſe 7, *en* in Jeruſalem ; verſe 8, *en* among the people ; verſe 15, *en* in the council. Chapter 7, 2, *en* in Meſopotamia ; *en* in Charan ; verſe 4, *en* in Charan ; verſe 5, *en* in it ; verſe 6, *en* in a ſtrange land ; verſe 7, *en* in this place ; verſe 12, *en* in Egypt ; verſe 13, *en* at the ſecond time ; verſe 16, *en* in a Sepulchre ; verſe 17, *en* in Egypt ; verſe 20, *en* in which time ; *en* in his Father's houſe ; verſe 22, *en* in words ; and *en* in deeds ; verſe 29, *en* at this ſaying ; *en* in the land of Midian ; verſe 30, *en* in the wilderneſs ; *en* in a flame of fire ; verſe 34, *en* in Egypt ; verſe 35, *en* by the hand of the angel ; *en* in the buſh ; verſe 36, *en* in the land of Egypt ; *en* in the red ſea ; *en* in the wilderneſs ; verſe 38, *en* in the church ; *en* in the wilderneſs ; *en* in the Mount Sinai ; verſe 41, *en* in thoſe days ; *en* in the work of their own hands ; verſe 42, *en* in the book of the prophets ; *en* in the wilderneſs ; verſe 45, *en* into the poſſeſſion of the Gentiles ; verſe 48, *en* in temples. Chapter 8, 1, *en* at that time ; *en* at Jeruſalem ; verſe 8, *en* in that city ; verſe 9, *en* in the ſame city ; verſe 14, *en* at Jeruſalem ; verſe 21, *en* in this matter ; verſe 33, *en* in his humiliation. Chapter 9, 10, *en* at Damaſcus ;







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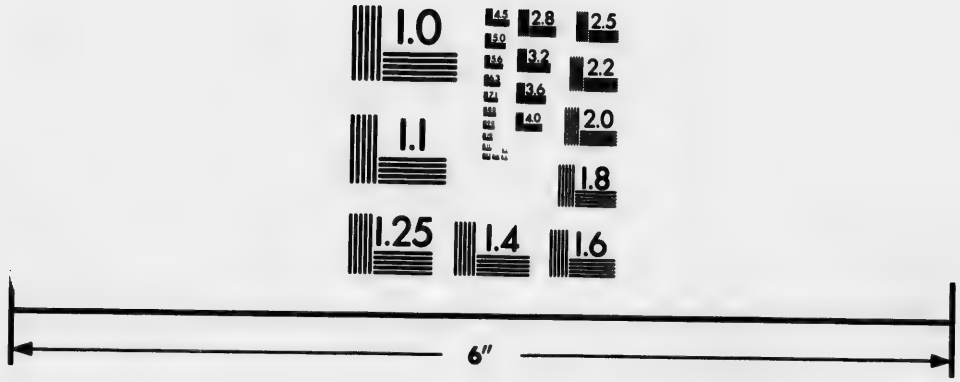

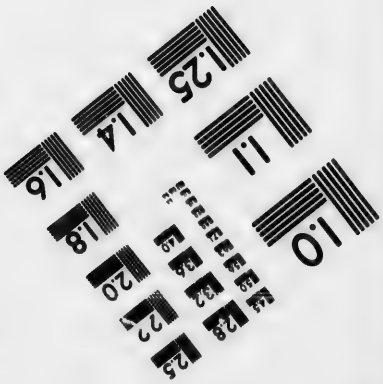

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en in a vision; verse 11, *en* in the house of Judas; verse 12, *en* in a vision; verse 13, *en* at Jerusalem; verse 17, *en* in the way; verse 19, *en* at Damascus; verse 20, *en* in the synagogues; verse 21, *en* in Jerusalem. Chapter 9, 22, *en* at Damascus; verse 25. *en* in a basket; verse 27, *en* in the way; *en* at Damascus; verse 28, *en* at Jerusalem; verse 29, *en* in the name of Jesus; verse 37, *en* in those days; *en* in an upper room; verse 43. *en* in Joppa. Chapter 10, 1, in Cesarea; verse 3, *en* in a vision; verse 7. *en* in himself; verse 30, *en* in my house; verse 32, *en* in the house; *en* by the sea side; verse 35. *en* in every nation; verse 39, *en* in the land of the Jews; *en* in Jerusalem; verse 48, *en* in the name of the Lord Jesus. Chapter 11, 5, *en* in the city; *en* in a trance; verse 13, *en* in his house; verse 15, *en* at the beginning; verse 16, *en* with the Holy Ghost; verse 22, *en* in Jerusalem; verse 26, *en* in Antioch; verse 27, *en* in those days; verse 29, *en* in Judea. Chapter 12, 5, *en* in prison; verse 7, *en* in prison; verse 11, *en* to himself; verse 18, *en* among the soldiers. Chapter 13, 1, *en* at Antioch; verse 5, *en* at Salames; *en* in the synagogue of the Jews; verse 17, *en* in the land of Egypt; verse 19, *en* in the land of Canaan; verse 26, *en* among you feareth God; verse 27, *en* at Jerusalem; verse 33, *en* in the second Psalm; verse 35, *en* in another Psalm; verse 39, *en* by the law of Moses; *en* by him; verse 40, *en* in the prophets; verse 41, *en* in your days. Chapter 14, 1, *en* in Iconium; verse 8, *en* at Lystra; verse 16, *en* in times past; verse 25, *en* in Perga. Chapter 15, 7, *en* among us; verse 12, *en* among the Gentiles; verse 21, being read; *en* in their synagogues; verse 22, *en* among the brethren; verse 35, *en* in Antioch. Chapter 16, 2, *en* at Lystra; verse 3, *en* in those quarters; verse 4, *en* at Jerusalem; verse 6, *en* in Asia; verse 10, *en* in that city; verse 18, *en* in the name of Jesus Christ; verse 32, *en* in his house; verse 36, *en* in peac. Chapter 17, 11, *en*

in Theſſalonica; verſe 13, *en* at Berea; verſe 16, *en* at Athens; *en* in him; verſe 17, *en* in the ſynagogues; *en* in the market; verſe 22, *en* in the midſt of Mar's hill; *en* in temples; verſe 28, *en* in him we live; verſe 31, *en* in which he will judge the world; *en* by that man; verſe 34, *en* among the which. Chapter 18, 4, *en* in the ſynagogue; verſe 9, *en* in the night; verſe 10, *en* in this city; verſe 11, *en* mong them; verſe 18, *en* in Cenchrea; verſe 24, *en* in the ſcriptures; verſe 26, *en* in the ſynagogues. Chapter 19, 1, *en* at Corinth; verſe 9, *en* in the ſchool of Tyrannus; verſe 16, *en* in whom; verſe 21, *en* in ſpirit; verſe 39, *en* in a lawful aſſembly. Chapter 20, 5, *en* at Troas; verſe 7, *en* upon the firſt day of the week; verſe 8, *en* in the upper chamber; verſe 10, *en* in him; verſe 15, *en* at Trogyllium; verſe 16, *en* in Aſia; verſe 19, *en* by lying in wait; verſe 25, *en* among whom; verſe 28, *en* over the which; verſe 32, *en* among them that are ſanctified. Chapter 21, 11, *en* at Jeruſalem; verſe 19, *en* among the Gentiles; verſe 27, *en* in the temple; verſe 29, *en* in the city; verſe 34, *en* among the multitude. Chapter 22, 3, *en* in Tarſus; verſe 17, *en* in the temple; *en* in a trance. Chapter 23, *en* in the council; verſe 9, *en* in this man; verſe 35, *en* in Herod's judgment hall. Chapter 24, 11, *en* to Jeruſalem for to worſhip; verſe 12, *en* in the temple; *en* in the ſynagogue; verſe 18, *en* in the temple; verſe 20, *en* in me; verſe 21, *en* among them. Chapter 25, 4, *en* at Cæſarea; verſe 5, *en* in him; verſe 6, *en* among them; verſe 24, *en* at Jeruſalem. Chapter 26, 4, *en* among them, *en* at Jeruſalem; verſe 18, *en* among them; verſe 21, *en* in the temple; verſe 26, *en* in a corner. Chapter 27, 21, *en* in the midſt of them; verſe 27, *en* in Adria; verſe 37, *en* in the ſhip. Chapter 28, 9, *en* in the iſland; verſe 11, *en* in a ſhip of Alexandria; *en* in the iſle; verſe 18, *en* in me; verſe 19, *en* among themſelves.

Thus I have collected the several texts wherein we meet with the Greek Prepoſition *en* in the Acts of the Apoſtles, with its divers tranſlations: and find it to occur about two hundred and twenty times, and is rendered—in, about one hundred and forty-nine times; at, about twenty-eight times; among, twenty; by, ſeven times. It is alſo rendered with, to, over and upon.

Romans, 1, 2, *en* in the Holy Scripture; verſe 4, *en* with power; verſe 7, *en* in Rome; verſe 8, *en* throughout the whole world; verſe 9, *en* with my ſpirit; *en* in the Goſpel; verſe 10, *en* by the will of God; verſe 12, *en* with you; verſe 13, *en* among you; *en* among other Gentiles; verſe 15, *en* at Rome; verſe 18, *en* in unrighteouſneſs; verſe 19, *en* in them; verſe 21, *en* in their imaginations; verſe 23, *en* into an image; verſe 24, *en* unto uncleanneſs; *en* between themſelves; verſe 25, *en* into a lie; verſe 27, *en* in their luſts; *en* with men; *en* in themſelves. Chapter 2, 5, *en* againſt the day of wrath; verſe 12, *en* in the law; verſe 15, *en* in their hearts; verſe 16, *en* in the day; verſe 17, *en* of God; verſe 19, *en* in darkneſs; verſe 20, *en* in the law; verſe 23, *en* of the law; verſe 24, *en* among the Gentiles; verſe 28, *en* in the fleſh; verſe 29, *en* in the ſpirit. Chapter 3, 4, *en* in thy ſayings; verſe 7, *en* through my lie; verſe 16, *en* in their ways; verſe 24, *en* in Chriſt Jeſus; verſe 25, *en* in his blood; verſe 26, *en* at this time. Chapter 4, 10, *en* in circumciſion; *en* in uncircumciſion. Chapter 5, 3, *en* in tribulations; verſe 5, *en* in your hearts; verſe 9, *en* by his blood; verſe 10, *en* by his life; verſe 11, *en* in God; verſe 13, *en* in the world; verſe 15, *en* by grace; verſe 17, *en* in life; verſe 21, *en* unto death. Chapter 6, 4, *en* in newneſs of life; verſe 11, *en* throughout Chriſt Jeſus; verſe 12, *en* in your mortal body; verſe 23, *en* through our Lord Jeſus Chriſt. Chapter 7, 5, *en* in the fleſh; *en* in your members; verſe 6, *en* in newneſs of the ſpirit; verſe 8, *en* in me; verſe 17, *en* in me; verſe 18, *en* in me; verſe 20, *en* in me; verſe 23,

en in my members; *en* in my members. Chapter 8, 1, *en* in Christ Jesus; verse 2, *en* in Christ Jesus; verse 3, *en* in that it was weak; *en* in the likeness of sinful flesh; *en* in the flesh; verse 4, *en* in us; verse 8, *en* in the flesh; verse 9, *en* in the flesh; *en* in the spirit; *en* in you; verse 10, *en* in you; verse 11, *en* in you; *en* in you; verse 23, *en* within ourselves; verse 29, *en* among many brethren; verse 23, *en* in all these things; verse 39, *en* in Christ Jesus. Chapter 9, 1, *en* in Christ; *en* in the Holy Ghost; verse 7, *en* in Isaac; verse 17, *en* in thee; *en* throughout all the earth; verse 22, *en* with much long suffering; verse 25, *en* in Osee; verse 26, *en* in the place; verse 28, *en* in righteousness; verse 33, *en* in Sion. Chapter 10, 5, *en* by them; verse 6, *en* in thine heart; verse 8, *en* in thy mouth, and *en* in thine heart; verse 9, *en* with thy mouth; *en* in thy heart. Chapter 11, 2, *en* of Elias; verse 5, *en* at this present time; verse 17, *en* among them. Chapter 12, 3, *en* among you; verse 4, *en* in one body; verse 5, *en* in Christ; verse 7, *en* on our ministring; *en* on teaching; verse 8, *en* on exhortation; *en* with simplicity; *en* with diligence; *en* with cheerfulness; verse 21, *en* with God. Chapter 13, 9, *en* in this; verse 13, *en* in the day. Chapter 14, 5, *en* in his own mind; verse 14, *en* by the Lord Jesus; verse 18, *en* in these things; verse 21, *en* whereby my brother stumbleth; verse 22, *en* in that which he alloweth. Chapter 15, 5, *en* towards another; verse 6, *en* with one mouth; verse 9, *en* among the Gentiles; verse 13, *en* in believing; *en* in hope; *en* through the power of the Holy Ghost; verse 16, *en* by the Holy Ghost; verse 17, *en* through Jesus Christ; verse 19, *en* through mighty signs; verse 23, *en* in these parts; verse 26, *en* at Jerusalem; verse 27, *en* in carnal things; verse 29, *en* in the fulness of the blessings; verse 30, *en* in your prayers; verse 31, *en* in Judea; verse 32, *en* with joy. Chapter 16, 1, *en* at Cenchrea; verse 2, *en* in the Lord; *en* in whatsoever business; verse 3, *en* in Christ;

verſe 7, *en* among the Apoſtles; *en* in Chriſt; verſe 8, *en* in the Lord; verſe 9, *en* in Chriſt; verſe 10, *en* in Chriſt; verſe 11, *en* in the Lord; verſe 12, *en* in the Lord; *en* in the Lord; verſe 13, *en* in the Lord; verſe 16, *en* with an holy kiſs; verſe 22, *en* in the Lord; *en* at Cenchrea.

Thus I have collected the ſeveral Texts where the Greek Preposition *en* is to be met with the Epiſtle to the Romans, with its divers tranſlations, and we find it about one-hundred and fifty-eight times; and is rendered —in, about ninety-four times; among, eight times; by, ſeven times; with, ſeven times; throughout, five times; at, ſix times; unto, twice; into, twice; through, three times; on, three times; of, twice; as alſo it is rendered—againſt, between, and towards; theſe as nearly as I could, I do not ſay that they are perfectly exact, but they will be found nearly ſo.

The divers texts where we meet the noun *Baptiſma* in the New Teſtament:

Matthew, 3, 7, many of the Phariſees and Sadducees come *baptiſma* to his baptiſm. Chapter 20, 22, are ye able to drink of the cup that I drink of, and be baptiſed with the *baptiſma* baptiſm that I am baptiſed with. Chapter 20, 23, be baptiſed *baptiſma* with the baptiſm which I am baptiſed with. Chapter 21, 25, *baptiſma* the baptiſm of John, whence was it.

Mark, 1, 4, and preach *baptiſma* the baptiſm of repentance for the remiſſion of ſins. Chapter 10, 38, and be baptiſed with *baptiſma* the baptiſm I am baptiſed with. Chapter 11, 30, *baptiſma* the baptiſm of John was it from Heaven or of men.

Luke, 3, 3, preaching *baptiſma* the baptiſm of repentance. Chapter 7, 29, being baptiſed *baptiſma* with the baptiſm of John. Chapter 12, 50, I have *baptiſma* a baptiſm to be baptiſed with. Chapter 20, 4, *baptiſma* the baptiſm of John, whence was it.

Acts, 1, 22, beginning from *baptiſmatos* the baptiſm of John. Chapter 10, 37, after *baptiſma* the baptiſm which

John preached. Chapter 13, 24, *baptisma* the baptism of repentance to all the people of Israel. Chapter 18, 25, knowing only the *baptisma* baptism of John. Chapter 19, 3, unto John's *baptisma* baptism; verse 4, John baptised *baptisma* with the baptism of repentance.

Romans, 6, 4, buried with him *baptismatos* by baptism unto death.

Ephesians, 4, 5, one Lord, one Faith, *baptisma* one baptism.

Colossians, 2, 12, buried with him *baptismati* in baptism.

1st. Peter, 3, 21, even *baptisma* baptism doth now save us.

The divers places where the Greek verb *baptiso* occurs in the New Testament.

Matthew, 3, 11, I indeed *baptiso* baptise you with water; *baptisei* shall baptise you with the Holy Ghost; verse 13, to John *baptisthenia* to be baptised of him; verse 14, I have need *baptisthenia* to be baptised of thee; verse 16, when *baptistheis* he was baptised.

Mark, 1, 4, John *baptizon* was baptising in the wilderness; verse 8, I indeed *ebaptisa* baptise you with water; but he *baptiseis* shall baptise with the Holy Ghost; verse 9, and *ebaptisthe* was baptised of John in Jordan; verse 5, and *baptizonto* were baptised of him in the river Jordan.

Luke, 3, 16, I indeed *baptiso* baptise you with water; he *baptisthei* shall baptise you with the Holy Ghost.

John, 1, 26, *baptizo* I baptise with water; verse 33, but he that sent me *baptizein* to baptise with water; who *baptizon* baptiseth with the Holy Ghost.

1st Corinthians, 1, 17, sent me not *baptizein* to baptise but to preach the Gospel.

Mathew, 3, 6, *ebaptizonto* were baptised of him in Jordon confessing their sins; verse 13, to John *baptisthenai* to be baptised of him; verse 14, *baptisthenai* to be

baptiſed of thee; verſe 16, and Jeſus when *baptistheis* baptiſed went ſtraight way out of the water.

Mark, 1, 5, *ebaptizonto* were all baptiſed of him in Jordan, confeſſing their ſins; verſe 9, and *ebaptisthe* was baptiſed of John in Jordan. Chapter 10, 39, *baptisthenai* be baptiſed with the baptiſm *baptizeinai* I am baptiſed with; *baptizeinai* I am baptiſed; *baptisesthe* ſhall ye be baptiſed. Chapter 16, 16, and *baptistheis* is baptiſed ſhall be ſaved.

Luke 3, 7, that came to him *baptisthenai* to be baptiſed; verſe 12, then came the Publicans *baptisthenai*; verſe 21, when the people *baptisthenai* were baptiſed; Jeſus alſo *baptisthentos* being baptiſed. Chapter 7, 29, 30, *baptisthentes* being baptiſed with John's baptiſm; not *baptisthentes* being baptiſed of him.

John, 3, 22, 23, and *ebaptison* baptiſed; John was *baptizon* baptiſing in Enon; and *ebaptizonto* were baptiſed. Chapter 4, 1, 2, and *baptizei* baptiſed; though Jeſus himſelf *ebaptizein* baptiſed not but his diſciples. Chapter 10, 40, John at firſt *baptizon* baptiſed.

Acts, 1, 5. John *ebaptisen* baptiſed with water; but ye ſhall be *baptisesthe* baptiſed with the Holy Ghoſt. Chapter 2, 38, and be *baptistheto* baptiſed every one of you; verſe 41, *ebaptisthesan* were baptiſed; Chapter 8, 12, *ebaptizonto* were baptiſed; verſe 13, and when *ebaptistheis* he was baptiſed; verſe 16, only be *baptismenoi* were baptiſed; verſe 36, *baptisthenai* to be baptiſed; verſe 38, and *ebaptisen* baptiſed him. Chapter 9, 18, and *ebaptisthe* was baptiſed. Chapter 10, 47, 48, that there ſhould not *baptisthenai* be baptiſed; *baptisthenai* to be baptiſed in the name of the Lord. Chapter 11, 16, *ebaptisen* baptiſe with water; but ye *baptisesthe* ſhall be baptiſed with the Holy Ghoſt. Chapter 16, 15, when the was *ebaptisthe* baptiſed; verſe 33, and *ebaptisthe* was baptiſed. Chapter 18, 8, and *ebaptizonto* were baptiſed. Chapter 19, 3, 5, into what then *ebaptisthete* were ye baptiſed; John *ebaptise*

baptiſed with the baptiſm of repentance; *ebaptisthenai* were baptiſed.

Romans, 6, 3, as *baptisthe* men were baptiſed into Jeſus Chriſt; *ebaptisthe* men were baptiſed into his death.

1ſt. Corinthians, 1, 13, *baptisthe* were ye baptiſed in the name of Paul; verſe 14, *ebaptisa* I baptiſed none of you but Criſpus and Gaius; verſe 15, *ebaptisa* I had baptiſed in my own name; verſe 16, *ebapsa* I baptiſed the houſehold of Stephanas; whether *ebaptisa* I baptiſed any other; verſe 17, not *baptizein* to baptiſe but to preach the Goſpel. Chapter 10, 2, *ebapsanto* were baptiſed unto Moſes in the cloud and in the ſea. Chapter 12, 13, we *baptisthe* men are baptiſed into one body. Chapter 15, 29, *baptizomenoi* are baptiſed for the dead; *baptizontai* are they baptiſed for the dead.

Gallatians, 3, 27, as *ebaptisthete* have been baptiſed into Chriſt.

John, 1, 25, why *baptizeis* baptiſeſt thou then; verſe 33, *baptizein* to baptiſe with water; *baptizon* baptiſeth with the Holy Ghoſt Chapter 3, 26, *ebaptizei* baptiſeth and all men come to him.

Matthew, 28, 19, *baptizantes* baptiſing them.

John, 1, 28, *baptizon* baptiſing; verſe 31, *baptizon* baptiſing with water. Chapter 3, 23, *baptizon* baptiſing in Enon, near Salem.

Theſe are the divers places wherein the inſpired writers mention baptiſm; and it is to be obſerved that they make uſe of the verb *baptizo* on ſuch occaſions, and not the verb *bapto* which is rendered dipping. However as it is brought into the diſpute concerning baptiſm, in order to ſatisfy people I ſhall mention the places where it is to be met with in the Septuagent, and in the New-Teſtament; and,

1ſt. From the Septuagent or Greek Tranſlation of the Bible:

Exodus 12, 22, and *bapsantes* dip it in the blood that is in the baſon.

Leviticus, 4, 6, and the Prieſt *bapset* dip his finger in

the blood and ſprinkle the blood ſeven times before the Lord ; verſe 17, and the prieſt *bapsei* ſhall dip his finger in ſome of the blood. Chapter 14, 16, and the Prieſt *bapsei* ſhall dip his right finger in the oil that is in his hand ; verſe 6, as for the living bird he ſhall take it and the cedar wood and hyſop, and *bapsei* ſhall dip them and the living bird in the blood of the bird that was killed over the running water ; verſe 51, and he ſhall take the cedar wood, and the hyſop, and the ſcarlet, and the living bird, and *bapsei* dip them in the blood of the ſlain bird, and in the living water, and ſprinkle the houſe ſeven times.

Numbers, 1, 19, 10, a clean perſon ſhall take hyſop and *bapsei* dip it in the water and ſprinkle it upon the tent.

Deutronomy, 33, 24, Moſes ſaid let Aſher dip his foot in oil.

Ruth, 2, 14, *Bapsei* dip thy morſel in the vinegar.

Leviticus, 9, 9, *ebapse* he dipt his finger in the blood and put it upon the horns of the altar.

1ſt. Samuel 14, 27, *ebapsen* he dipt the end of the rod in the honey comb.

2d. Kings, 8, 15, Hazael took a cloth and *ebapsen* dipt it in water and ſpread it on his face, ſo that he died. Thus far with regard to the ſeventy. Now with reſpect to the New Teſtament with which we are particularly concerned at preſent.

Luke, 16, 24, and ſend Lazarus that he may *bapse* dip the tip of his finger in water and cool my tongue, for I am tormented in this flame.

Matthew, 26, 23, he that *embapsas* dippeth his hand with me in the diſh, the ſame ſhall betray me.

Mark, 14, 20, who *embaptomenos* dippeth with me in the diſh.

John, 13, 26, to whom I ſhall give a ſop when *bapsas* I have dipt it ; and when *embapsas* he dipt it he gave it to Judas.

Revelations, 19, 13, and he was clothed with a vesture *bebamenon* dipt in blood.

Joshua, 3, 15, and when they that bore the ark were come unto Jordan, and the feet of the priests that bore the ark *ebaphesan* were dipped in the brim of the water, that the waters which came down from above stood, and rose up an heap. These are the most of the places, as far as I know, where the verb *bapto* occurs, both in the Septuagent and New Testament: and is rendered dip, dippeth, and dipt; and never refers to baptism, as may be seen in the several examples adduced, not even in the most distant respect, so that there was no occasion for bringing it into the dispute at all; as it never refers to baptism, it affords no help to the cause of those who have used it.

I have with a good deal of labour and care laid before you the several texts which they who are opposed to infant baptism and sprinkling think make for them. And

1. Matthew, 3, 16, And Jesus when he was baptised went up straightway out of the water—the Preposition rendered out of is *apo*. So, in order to satisfy people, I have collected the divers texts where it is to be found in the New Testament, with its different translations, that people may judge for themselves.

2. Acts, 8, 38, And they both went down into the water. The Preposition rendered into is *eis*. I have collected the numerous texts wherein it occurs in the New Testament, that you may also judge for yourselves, or satisfy your own minds.

3. Acts 8, 39, And they were come up out of the water. The Preposition here rendered out of is *ek*. So have I collected the many texts where it is to be met with, and have laid them before you, so that you may see for yourselves.

4. Matthew, 3, 6, and were baptised of him in Jordan. The Preposition here rendered in is *en*. So have I collected the divers texts wherein it is to be found in

the Evangeliſts, Acts of the Apoſtles, and Epiſtle to the Romans, that perſons may ſatisfy their own minds. So have have I collected the ſeveral texts where we meet with the noon *baptiſma*, that perſons may judge for themſelves.

5. And as ſome of thoſe that are oppoſed to infant baptiſm, and to ſprinkling, are ſaid to hold that *Baptiso* is taken for immerſion, and immerſion only, therefore have collected the ſeveral places where it occurs, ſo that perſons may ſee and judge for themſelves; that, by ſeriouſly conſidering the ſeveral paſſages, whether they can bring themſelves to think that it ſignifies immerſion, and immerſion only, in theſe places, or immerſion at all, as for the verb *Bapto*, it is out of the queſtion, as it is never uſed for baptiſm, as hath been obſerved already. And as the ſubjects, and mode of, baptiſm, are diſputed points, I would earneſtly wiſh that they might be diſputed with more meekneſs and chriſtian charity than they are for common; for we may contend earneſtly for the faith once delivered to the ſaints, without loſing ſight of chriſtian charity, and the ſpirit, meekneſs, and with my warmeſt wiſhes that it may be ſo, and that this Treatiſe may be uſeful, ſhall I cloſe the work.

FINIS.

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